BV
4467
.M8
1966
c.2

LIBRARY OF PRINCETON
FEB 24 1967
THEOLOGICAL SEMINARY

BV 4467 .M8 1966 c.2
Mueller, Elwin W., 1908-
Mission in the American
outdoors

MISSION IN THE AMERICAN OUTDOORS

LIBRARY OF PRINCETON
FEB 24 1967
THEOLOGICAL SEMINARY

# Mission in the American Outdoors

*Concerns of the Church in Leisure-Recreation*

E. W. MUELLER AND GILES C. EKOLA, EDITORS

CONCORDIA PUBLISHING HOUSE
*Saint Louis, Missouri*

Concordia Publishing House, St. Louis, Missouri
Concordia Publishing House Ltd., London, E. C. 1
© 1966 Concordia Publishing House
Library of Congress Catalog Card No. 66-23038
Manufactured in the United States of America

## Foreword

In an age when the rate of change is accelerating at an unprecedented pace, the effects of automation and increasing leisure are receiving much attention from those who are thoughtful of the future. The phenomenal growth of recreational and cultural pursuits and the corresponding boom in facilities and buildings to house them are already indicative of the future.

In order to alert Lutheran church leaders to the expanding frontiers of the recreational explosion and the new opportunities for Christian ministry that they offer, the Office of Church in Town and Country of the Division of American Missions of the National Lutheran Council sponsored a seminar on outdoor recreation in the fall of 1964.

A great wealth of material throwing light on the new situation and creative ways for the church to minister to those involved in outdoor recreation will be found in this book, based on the working papers of the seminar.

The role of the church and the individual Christian in the changing world of work and leisure is reflected in the words of Dr. Richard R. Caemmerer: "It is our task as Christians to realize that we are not to be merely victims of these problems but agents in their solution, servants of God helping one another to accept responsibilities. For here we deal with the heart of the new and untried situation: a proportion of leisure time hitherto unthinkable."

Robert W. Long

## Contents


*Foreword* v

*Introduction* 1

**I Concern for Outdoor Recreation Resources** 5

**A National Developments and Resources**

1 *A National Survey of Outdoor Recreation* 7
2 *Design for Outdoor Recreation* 17
3 *Outdoor Recreation in Rural America* 25

**B Regional Characteristics and Potentials**

4 *Recreation Horizons in the Lake States* 33
5 *Encouragement of Recreation Enterprise in the Ozarks* 47
6 *Development of Outdoor Recreation in Appalachia* 56

**II Concern for People in Outdoor Recreation** 67

**A Factors in Recreation Development**

7 *Involving Local People and Institutions* 69
8 *Types of Recreation* 83

**B Perspectives of Christian Faith**

9 *Outdoor Recreation in Meaningful Life* 91
10 *The Christian Family in God's Creation* 103
11 *The Mission of the Church in Leisure-Recreation* 114

**C Ministering to Recreation Users**

12 *Parish Ministries for People in Leisure-Recreation* 122
13 *The Ministry of Laymen in Recreation* 135
14 *A Christian Ministry in National Parks* 142

*Afterword: Implications for the Church* 151

*Identification of Contributors* 153

*Selected Bibliography* 155

## Introduction

Many congregations of American religious bodies in cities, towns, and countryside years ago began to take seriously the problems and responsibilities that tourism and outdoor recreation present. Laymen and pastors have served tourists and vacationers in countless ways out of a sense of mission and responsible concern for others. What has been done, if known in larger circles of the church, could both inform and inspire thought and action among others.

For other congregations the size, growth, and implications of leisure time and recreation are coming into sharp focus for the first time. They have a desire for information and study resources as well as a desire to learn of the experiences of other congregations that serve vacationers.

This book and the seminar out of which it has been developed are a part of the response for a comprehensive study of outdoor recreation requested in 1963 by the Division of American Missions Committee of the National Lutheran Council. The book is made up of two parts.

Part I, Section A, presents an overview of national surveys, planning, legislation, and natural and institutional resources for outdoor recreation. Section B presents examples of regional resources and their potentials for helping to meet the growing needs for the outdoor recreation experience and refreshment of Americans and tourists from abroad. The contributors of the chapters in Part I call for participation and

leadership on the local, state, and regional levels for the orderly development of outdoor recreation resources. This study is indebted to the contributors to Part I for their information and insights, as well as their descriptions of the "orders of creation," that they have freely given to help the churches grow in the capacity to relate to the improvement and stewardship of outdoor recreation resources in America.

Part II is concerned with social and theological aspects of leisure time and outdoor recreation. The chapters of Section A contain discussions on involving people in development processes and on various types of recreation. Section B gives expression to the theological dimensions that are implied throughout the study. Section C presents ideas and examples of the ministries – through laymen and pastors, congregations and church agencies – for and with people in leisure-recreation. The study is indebted to the contributors of Part II, who have willingly given their time and energy to share with others both experience and thought. An essay on the implications of recreation suggests further study and consideration of the present and future opportunities for Christian mission.

That which relates and binds the two parts is the mission of the church. When God in Christ redeemed man, He did not withdraw His desire that man tend His creation. Rather the meaning of man's responsibility in creation becomes more clear through Jesus Christ. The church is mission to the whole world, including outdoor recreation resources. Stewardship of the earth is a mission of God's people. The church is mission to the whole man, including man in leisure time and outdoor recreation. The aim of the church in leisure time and outdoor recreation ought not be the convenient expression of religious form but ought to be the relevant proclamation and sharing of the Biblical faith.

The book does not claim to be either an exhaustive or an empirical study. Rather it offers an overview that may be helpful to congregations, pastors, study groups, college and seminary students, and church bodies toward strengthening

the church in mission in the present and unfolding life of society.

For further study and/or citations of informational resources a selected bibliography is appended.

The Division of American Missions, National Lutheran Council, is grateful to the laymen, pastors, and church leaders of the Lutheran Church in America, The American Lutheran Church, and The Lutheran Church – Missouri Synod who in attending the seminar on outdoor recreation at Schiller Park, Ill., November 1964, exchanged perceptive questions and comments with resource persons and one another, thereby helping to sharpen the focus of the seminar and the content here published.

GILES C. EKOLA

# 1

# CONCERN FOR OUTDOOR RECREATION RESOURCES

*chapter one*

# A National Survey of Outdoor Recreation

*William Duddleson*

From the first immigrants to the present generation, Americans have had a continuous and significant relationship with the outdoors. Since World War II there has been a marked increase in outdoor recreation demand and in the use of the countryside.

Prospects for the future point to increasing demands for outdoor recreation due to rapid population growth and expanding wealth with more free time for more and more people.

## *A Problem Is Confronted*

Highways, industrial plants, and residential developments spreading out from cities and metropolitan areas lay lasting claims to land and water resources. In most cases the needs of people for outdoor recreation are undervalued and overlooked. Consequently, forests and open space are all too frequently lost from areas where people may need them most.

During the 1950s it became increasingly apparent that the state legislatures were not keeping up with growing public needs for outdoor recreation. Only a few states were meeting adequately their present needs. Even these few states were not giving attention to future needs. In the counties throughout the nation the situation was about the same.

At the federal level there had been no new national parks for a dozen years with dim prospects for more despite the growing population. The Forest Service, because of tremendous pressures, had been unable to get grants from Congress for land acquisition. Most citizens and people in government reflected little or no concern for the quality and care of the outdoors. The natural landscape was merely the source out of which man extracts minerals, ores, and wood. Furthermore, virtue lay in work. Enjoyment of leisure was no concern of government.

The problem was attacked by a man who was deeply committed to the future of the American outdoors, Joseph Penfold, a member of the Izaak Walton League of America. Penfold discussed concerns for the natural environment with some of his friends in Congress. Gradually the concept of a study commission evolved.

On June 28, 1958, Congress established the Outdoor Recreation Resources Review Commission (ORRRC). It consisted of eight members of Congress representing both houses and both parties and seven private citizens appointed by President Dwight Eisenhower. In addition to the 15-member commission an advisory council of 25 persons was formed. The structure of the commission was an important aspect of its eventual success. The decision makers were involved in the study and education process.

The commission was directed to study the outdoor recreation needs of the American people through the year 2000. In addition it was to recommend to Congress and to the President courses of action to assure the needs would be met.

The commission spent 3 years at its task. The ORRRC report, *Outdoor Recreation for America,* was made to President John Kennedy and to Congress in 1962. In addition to the ORRRC report itself some 30 study reports were prepared for the commission by private consultants, federal agencies, and universities. The entire literature that ORRRC developed is the first organized body of knowledge on outdoor recreation.

*Commission Develops Concerns and Recommendations*

One of the main departures of the commission was to deal with the problem of leisure. A quotation from the ORRRC report that is carried in "Action for Outdoor Recreation for America," a digest, simply says: "Leisure is the blessing and could be the curse of a progressive, successful civilization." The ORRRC report affirms the position that being in the outdoors is a wholesome use of leisure time. Participation in the outdoors is not frivolous but is worthy of the nation's concern.

Many of the ORRRC findings were not startling or new. For example, the report says that the kinds of outdoor recreation most people take part in are relatively simple — walking for pleasure, picnicking, bicycling, fishing, swimming, boating, hunting, etc. Through interviews with some 16,000 persons for the ORRRC study it was learned that the outdoor recreation families participate in is not necessarily what they prefer nor what they will do in the future.

ORRRC found relatively large unsatisfied demands for camping, fishing, and swimming. It drew attention to water as the focal point of outdoor recreation. Demand for water-based recreation is growing faster than outdoor recreation as a whole.

Most of the acreage used for outdoor recreation is in the West or otherwise in rural areas. The ORRRC report says most people want outdoor recreation close to home, and for most of them home is in a metropolitan area. The emphasis on outdoor recreation close to metropolitan areas came as a surprise to many Congressional members of ORRRC because of their rural orientation. In the metropolitan areas, where needs are greatest, it also became apparent that here is where the needs are most difficult to fill.

ORRRC estimates that by the year 2000 our population will double while outdoor recreation will triple. This is considered by many people to be a very conservative estimate.

On the basis of these and other factors ORRRC made

a number of recommendations. New outdoor recreation areas should be acquired and protected. Adequate and regularly budgeted funds are needed. Outdoor recreation potentials of government programs should be developed. We need to make better use of existing outdoor recreation areas. Wiser techniques in land development for housing should be encouraged. Organization and planning need to be improved. Land and water resources for outdoor recreation should be classified and managed.

Generally the theme of the ORRRC report is hopeful. Despite the great increase in demand most of the needs can be met, even in the Northeast.

ORRRC recommendations suggest priorities, and the first is land acquisition. Once land in metropolitan areas is developed, it is priced too high for outdoor recreation. Shoreline, particularly ocean and Great Lakes shoreline near metropolitan areas, is given highest priority. Only 2 percent of ocean and Great Lakes shoreline is in public ownership for outdoor recreation.

*Important Concepts Identified*

ORRRC identified the concept of the wild river. Certain rivers, it says, should be left in their free-flowing, natural condition. They should not all be dammed. In 1964 Congress authorized the Ozark Scenic River Way. This is a new term and one that will be heard increasingly.

While the ORRRC report was addressed to Congress and to the President and most of its recommendations involve the federal government, it nevertheless lifts up the significance of the private sector. It recommends that the federal government give encouragement to the significant role of private initiative, including church groups who provide summer camps and other opportunities that help meet public needs.

On money and finance ORRRC recommended the adoption of a new federal grant-in-aid program for state and local

governments. Other sources of revenue were suggested to state and local governments.

In recommending outdoor recreation potentials of programs of the federal government, ORRRC emphasizes water resources and water-pollution control. Zoning should protect the scenic view along federal highways.

Concerning residential land use ORRRC gives attention to the cluster-development concept. This concept is gradually and rather dramatically being emphasized in the marketplace. The basic idea is to cluster housing units together, leaving considerable open space and wooded area for use by all people who live in the cluster-development area. Built into the everyday residential environment is pleasant outdoor environment. Many new town developments will be built around the cluster concept. A new town is a completely new community of 1,000 to 30,000 acres. Some new towns that are on drawing boards are up to 90,000 acres in size. They are privately financed and are located some distance from existing urban centers.

To make land available for public recreation when purchase of full property rights is not possible, ORRRC recommends that less than full rights should be considered. For example, through an easement the public can pay a landowner for agreeing to keep his land in its natural, scenic state. Easements can provide a way for land in private ownership to serve as zones around parks and along highways or for hunting and hiking.

The ORRRC report points out the value of floodplain zoning that would preclude construction and development, leaving the floodplain for use as parks and recreation grounds.

One of the important concepts of ORRRC is balance, specifically a balance in the types of outdoor recreation resources as well as the potential use. The goal should be, insofar as the available resources permit, the greatest possible variety of outdoor recreation opportunities available to every citizen.

A balanced library, for example, consists not only of books that most people want most of the time but also some books that are seldom used. Outdoor recreation resources in balance include a range from the intensively developed mass use to the outstanding natural areas that are primitive in their characteristics. The balance concept helps to make some decisions.

*The Role of State and Local Government*

Congress asked what should be the role of the federal and the state governments. The ORRRC report clearly emphasizes the principal role lies with state government. Basic outdoor recreation needs should be met by the state government. ORRRC recommends that each state prepare a long-range plan and establish one focal point to deal with outdoor recreation problems. In most of the states, until quite recently, each of the agencies — such as highways, water control — were so compartmented that they were simply not aware of what agencies were doing and planning.

One of the significant responses in the states within the last 5 years has been the approval by voters and legislatures for large-scale financing programs. In 1960 New York voters passed a $75-million bond issue for recreation by a majority of three to one. Two years later they voted another $25 million by the same majority.

In 1961 New Jersey voters approved a $60-million green-acres bond. Pennsylvania voters in 1963 approved a $7-million project. Ohio voters recently passed a $25-million recreation bond issue. Florida has performed similarly. The results of the $150-million comprehensive recreation program in California, and the $10-million and $5-million bond issues for recreation in Washington and Rhode Island, respectively, reflect public concern for outdoor recreation in these states.

One of the common features of state programs for financing the development of outdoor recreation resources has been grant-in-aid to local governments. Both state-local and fed-

eral-state experience encourage the grant-in-aid approach. This approach involves much more than land acquisition. Once people think hard about the recreation resources and future needs, a whole chain of action is set in motion. The grant-in-aid programs stimulate realistic planning.

Surveys of outdoor recreation resources at the state level are engaging a great many people in the states. The Minnesota outdoor recreation study commission consists of all members of the legislature. In addition a 50-member advisory council of experts and a 50-member citizens' advisory council, reflecting every major interest group in the state, assist the study commission. There is little doubt that what the commission recommends Minnesota will do.

Interesting responses at the local level are taking place. The Welfare Council of Metropolitan Chicago has an emphasis on providing open space for underprivileged families, particularly children. A citizens' group in Los Angeles proposed the formation of a "gruesome committee" to hail incidents of uglifying the city.

New Jersey has a pilot open-space planning program. In effect we can see our future in New Jersey, where urban development is greater than in most other states. A chart of basic land use in that state is divided into thirds. One third represents the land in use for circulation – highways, streets, rails, etc. Another third is in residential use. The other third includes everything else (e. g., 3 percent commercial, 7 percent industrial, 12 percent other public uses).

As the states study the needs for outdoor recreation, to no one's surprise they will find that what is being done is not enough. In order to get adequate financing, state legislatures will have to go to the voters with bond issues. As this is done, the legislators will welcome all the help they can get from groups and individual citizens.

How useful and how wise will be the investments in outdoor recreation? The key to wise investment in the states is planning – comprehensive planning. The question becomes:

What do you want to have happen in your state? People doing the planning at the state level will be working very closely and on an organized basis with citizens. Governors are appointing citizens' committees. There will be governor's conferences and public hearings. They will welcome the interest of citizens. Do you care about adequate provisions for family and group camping? In questions such as these the vehicle, or control point, for the concerns and needs is the state outdoor recreation plan.

*Make Outdoor Recreation Available to All*

In an address before the annual meeting of the National Conference on State Parks in September 1964 Laurance S. Rockefeller, honorary chairman of ORRRC, expressed concerns for people who may be left out of outdoor recreation unless they have constant advocates. "What is involved here is more than roads and traffic control," he said, "although physical access is important. But we must think of access in an even broader term.

"We should make it our responsibility to see that every segment of our society — whether they be black or white, rich or poor — has an opportunity to use public facilities. We share a continuing responsibility to encourage appreciation of quality — quality in the environment and in the uses we make of it. For millions who have no tradition of outdoor experience, there is need for basic programs to teach the skills and to convey the love of the land which combine to make outdoor recreation meaningful."

On providing for low-income families, especially underprivileged children in big cities, it would seem that church leaders will serve as constant advocates on their behalf. If they do not, who will? The pressure on the administrators of outdoor recreation programs at the state level will come from many limited-interest groups. Lower-income families will not have many advocates unless some people make a sustained effort to speak and act on their behalf.

*Developments at the National Level*

At the national level far-reaching developments have come about through the recommendations of the ORRRC report. In the spring of 1962 the Bureau of Outdoor Recreation was formed to serve as a focal point for national coordination and leadership. In 1964 Congress established a National Wilderness Preservation System.

The Land and Water Conservation Fund Act is considered by many to be the most significant legislation ever enacted in conservation and outdoor recreation.* Its grant-in-aid feature is a multiplier of other actions. It encourages the states to develop comprehensive outdoor recreation plans and to establish a focal point within state governments for consideration of the total outdoor environment. These are some reflections as to its significance and potential usefulness to citizens in the respective states.

The name of this legislation is Public Law 88-578. Copies of the act are available from the Bureau of Outdoor Recreation, from Congressmen, or from the state outdoor recreation liaison office.

*Opportunities for Participation*

The current concerted interest of church groups in the outdoor environment and recreation is timed just right. Now is exactly the time to become involved. Here and there across the country it is too late. But in most places the main choices are still open.

All the elements for vigorous action are present: tools are ready, money is ready. In instances where tools are not now available the procedures for getting them and for planning an action program are known. People have indicated they are ready by the way they have voted on state bond issues across the country, particularly in the last 5 years.

* Further information about the Land and Water Conservation Fund Act of 1965 is given in the next chapter.

But there is a gap. The gap is in leadership at the community and state levels. A lot of plans have been made, some of them are called master plans. But plans do not act or move anything by themselves. Leadership is needed so that people can develop a broad-based consensus in their communities and states out of which to take action for the realization of major accomplishments in the outdoor environment.

*chapter two*

# Design for Outdoor Recreation

*Joseph F. Kaylor*

A nationwide program for planning, acquiring, and developing outdoor recreation resources that America needs for present and future generations is under way. To provide adequately for outdoor recreation is a task impressive both in size and in complexity. It is a task that will require the thinking, discussion, and decisions of citizens and persons in government at the local, state, and national levels.

Church groups and other voluntary associations can play an important part in the progress of a national outdoor recreation program. Knowledge of recent developments through the legislative and executive branches of the federal government can be helpful to such groups.

## *Bureau of Outdoor Recreation Established*

The recommendation of the Outdoor Recreation Resources Review Commission (ORRRC) to establish a Bureau of Outdoor Recreation in the Department of the Interior was enacted through a presidential message on conservation presented to Congress on March 1, 1962. The function of the Bureau of Outdoor Recreation, as indicated in the President's message, is to "serve as a focal point in the federal government for the many activities related to outdoor recreation and . . . work and consult with the Departments of Agriculture; Army; and Health, Education and Welfare; the Housing and Home

Finance Agency; and with other governmental agencies in implementing federal outdoor recreation policies."

Secretary of the Interior Stewart L. Udall carried out the directive and established the Bureau of Outdoor Recreation (BOR) on April 2, 1962. The general concerns included assistance to states, fostering of state and regional coordination, recreation studies and research, and the development of a national plan for outdoor recreation.

*Federal Policy Guidelines Issued*

A Recreation Advisory Council was established by Executive Order 11017 on April 27, 1962. The council membership was designated as the Secretaries of Interior; Agriculture; Defense; Health, Education, and Welfare; Commerce; and the Administrator of the Housing and Home Finance Agency. The purpose of the council is to develop broad policy advice to the heads of federal agencies on outdoor recreation and to help provide coordination of the departments of government.

The council has recognized the need for government to create and maintain a favorable climate within which private initiative, funds, and talents can successfully expand outdoor recreation opportunities. Encouragement should be given to noncommercial private groups such as charitable, service, and civic organizations to acquire and conserve outdoor recreation resources that serve public needs.

The Recreation Advisory Council in the months following its formation produced four major federal policy statements: on the selection, establishment, and administration of national recreation areas; general policy for outdoor recreation; policy on water pollution and public health in relation to outdoor recreation; and a program of scenic roads and parkways throughout the nation.

Other areas of policy of the Recreation Advisory Council include: admission fees and user charges at federal recreation areas; standard measurements of the use of federal recreation

areas; spelling out the role of private enterprise in outdoor recreation; problems of nonfederal management of federal outdoor recreation areas; assignment of land-management responsibilities among federal agencies at land and water reservoir projects; and policy for federal water-resource developments.

*Functions of the BOR*

On May 28, 1963, Congress through a special act authorized the Secretary of the Interior to perform a number of functions to assure the nation of meeting its outdoor recreation needs. The Secretary of the Interior assigned the functions to the Bureau of Outdoor Recreation. The authorization is known as the Organic Act of the Bureau of Outdoor Recreation.

The act provides that the BOR—

1) begin a national inventory of outdoor recreation needs and resources systematically classified; the inventory is to be kept up to date;
2) develop a national outdoor recreation plan and keep it current;
3) provide technical assistance to states, their political subdivisions, and to the private sector;
4) encourage interstate and regional cooperation;
5) foster, participate in, and assist research and education programs;
6) accept and use donated money for outdoor recreation.

The first national plan for outdoor recreation is in process of being developed. The plan is to be submitted to Congress in 1968. Outdoor recreation demands, resources of land and water, and the need for additional areas and facilities are to be analyzed and presented. Both public (federal, state, and local government agencies) and private interests are to be considered in the plan.

The national outdoor recreation plan is a process based on what the states and federal agencies are projecting. Federal agencies that manage land, and the states, are submitting their respective plans of land acquisition and improvement to the BOR. Through the BOR both the states and the federal agencies can learn what others are planning.

*Some Area Studies*

Study reports on outdoor recreation developments (such as Assateague Island, Maryland-Virginia; Whiskeytown-Shasta-Trinity Reservoirs, California; Allagash River, Maine; Fire Island, New York; and Allegheny Reservoir, Pennsylvania) have been released by the BOR.

The BOR participates in special studies. The "wild rivers" study is a common venture of the Departments of the Interior and Agriculture to determine the outdoor recreation potential of the nation's remaining free-flowing rivers. The same two departments are studying the resource potentials and federal management needs of the North Cascades in the state of Washington.

The famous Lewis and Clark Trail is in the process of being studied by local, state, and federal people to determine the most suitable ways to advance both its historical and its recreational values. The National Park Service (USDI) and the Forestry Service (USDA) are studying the administrative needs of the Sawtooth Mountain area, Idaho, and the BOR is participating to a limited degree.

*Guidelines for States*

State governments are strategically situated to perform key functions in outdoor recreation development. They can deal more readily with many outdoor recreation problems and potentials than either local government or the federal government. Occupying a central position, state government can call on numerous resources (state and federal) to meet local, area, or state needs. States should play the leading role in

recognizing, developing, and managing outdoor recreation resources that fall in the categories between national and local significance.

As opportunities of the states in outdoor recreation development are cited, citizens and voluntary groups may discover ways whereby they can assist their state. Guidelines for states have been identified and shared among the states.

The guidelines suggest that states –

develop a statewide comprehensive plan that takes into account both public and private resources and programs;

assist local governments and private agencies in their analysis of outdoor recreation needs and opportunities and cooperate with the federal government in developing the national plan;

obtain and manage state outdoor recreation resources;

develop adequate financing for recreation and provide legislative authority for local governments to issue bonds;

use zoning and other regulatory powers to assure outdoor recreation opportunity;

cooperate in interstate outdoor recreation resource development with other states and the federal government;

establish a central agency for the coordination of all state activities in outdoor recreation; and

stimulate private enterprise to provide concessions in state outdoor recreation areas.

The churches and their leaders can perform great service by working with state and local officials toward comprehensive statewide plans.

Local governments have a distinct role. As cities, counties, and other political subdivisions are closest to the people, they are in a position to know the needs and desires of their citizens.

They should be best qualified to gauge requirements for community and neighborhood outdoor recreation resources and facilities. They have an important responsibility to work closely with their citizens' and local organizations to see that outdoor recreation needs are recognized, understood, and effectively met.

*Aspects of the Private Sector*

The private sector supplies a major share of the national outdoor recreation requirements. The federal government recognizes and welcomes the vital contribution to the enjoyment of leisure time made through the provision of recreation programs and facilities by private organizations, both profit and nonprofit, and by individuals.

Church groups make up a significant part of the private sector in outdoor recreation. What the churches have done in getting young people out of doors for summer camps and other programs is widely known.

Church-owned lands, either a large acreage or a small plot bordering on a publicly controlled area, may be developed for recreational activities such as swimming, hiking, and learning the ways of nature. In urban areas open space is becoming exceedingly important in the pattern of healthful living for all citizens. Where such church-owned land exists, perhaps ways can be found to utilize them for recreational purposes.

One of our greatest problems today is in attempting to set aside a relatively few acres in the states east of the Mississippi River. We need to maintain a balanced program so that there will be open space and recreation land for every individual — in the East, West, North, or South.

Family camping and other outdoor recreation programs in which children will join their parents in selecting a campsite and in developing the outdoor experience are in need of greater expansion. Appreciation developed by children and

youth with their parents for wooded areas, a flowing stream, a scenic view contributes much to human well-being.

*The Land and Water Conservation Fund Act*

In response to the report of the Outdoor Recreation Resources Review Commission (ORRRC), Congress authorized a 25-year program of federal grants-in-aid for state and local outdoor recreation planning, land acquisition, and development projects.

The new Land and Water Conservation Fund Act was signed by President Lyndon Johnson on Sept. 3, 1964, and became effective Jan. 1, 1965. The act provides the first reliable financing for federal-state outdoor recreation programs and for certain federal recreation needs.

The Land and Water Conservation Fund will derive revenues from user fees at federal recreation areas designated by the President, from the sale of federal surplus real-estate property, and from existing federal taxes on motorboat fuels. In addition, advance appropriations are authorized up to an average of $60 million annually during an 8-year period beginning the third year of the program. These advance appropriations must be repaid beginning the 11th year after the fund is established.

Estimates are that the fund will average about $180 million per year during the first 10 years. It will have to build up to the average, of course. Normally 60 percent of the fund will be available to the states on a matched-fund basis. An approved, comprehensive statewide plan will be prerequisite to state participation in the grants-in-aid program for acquisition and development projects. States may transfer funds to political subdivisions for projects that are in accord with the approved statewide plan.

As to apportionment, two fifths of the states' share of the fund will be divided equally among all the states. The remaining three fifths will be apportioned on the basis of need as determined by factors such as the state's population, the

number of out-of-state visitors using the state's resources, and/or the federal lands, resources, and programs within the state. We are hopeful that every state will have the legislative authority to cooperate under the Land and Water Conservation Fund Act. If they do not have this authority, we have prepared a model state bill which would help an individual state to move toward the necessary action in its own legislature.

It is hoped that states and their political subdivisions will take advantage of the act to speed up programs of planning, land acquisition, and development to meet these needs.

The nationwide program for outdoor recreation that is under way is important to our communities, counties, states, and nation. It is important that we do not lose outdoor recreation resources by default but that we develop them together by design.

*chapter three*

# Outdoor Recreation in Rural America

*Alfred L. Edwards*

Americans have a deep, common interest in the preservation of a priceless American heritage — the chance for all the people to know and enjoy the great outdoors.

Countless Americans today are denied or inadequately provided with outdoor recreational opportunities that are a necessary component of a healthful existence.

How successful we as a nation are in extending the benefits of this heritage to all the people and what we of this generation decide to pass down of this heritage to future Americans will surely have significant social and economic consequences for America.

We are living in a critical period of transition, when, having recognized the necessity to provide for more outdoor recreational activities, we are confronted with the urgent need for action to make these additional facilities a reality. The U. S. Department of Agriculture stands ready to help in this endeavor. But the initiative must come from local agencies and organizations.

How can the ordinary citizen help? By encouraging and supporting organizations that will provide the outdoor space in the open countryside which the city dweller on every economic level needs.

## *Outdoors Nourishes the Spirit*

Our children need to learn about the land they live in — the wild creatures that inhabit the rural areas; the native

plants that are to be found in the countryside; the natural elements. Children need the woods and waters that – happily – still abound in much of the land.

Appreciation of our land and its natural resources – like other values – is developed in childhood, or it may not be developed at all. The urban environment cannot provide it; yet more and more the American child is becoming an urban dweller, remote from his natural heritage. The social impact of urban confinement cannot be understated.

We need only look at the nation's congested cities and their sprawling metropolitan areas to realize the dramatic impact of population on available outdoor recreational facilities.

Not only do city people live under conditions of dense population; many for economic or other reasons cannot travel far for outdoor recreation. The urban dweller deserves our special attention.

The out-of-doors nourishes the spirit as nothing else can. We all need to partake of nature's wonders as they are found in the countryside. We need this today more than ever before. President Johnson recognized this need when he urged us to protect and improve our countryside as one of the keystones in our drive to build a "Great Society."

Hand in hand with the urban demand for more outdoor space in which to play and relax is the need to give a boost to the rural economy. Under the leadership of Secretary of Agriculture Orville Freeman the Department of Agriculture has expanded old programs and obtained new legislation to help local people meet these twin problems.

*Resource Programs of the USDA*

One approach is through small watershed projects. The Food and Agriculture Act of 1962 amended the Small Watershed and Flood Prevention Act to provide federal technical and financial help in developing public recreation facilities.

Watershed projects are sponsored and maintained by

legally constituted local organizations. But there is a job for everyone in carrying out these projects — community organizations, landowners and citizens, as well as state and federal agencies.

The 1962 act also expands existing department programs that provide technical assistance, loans, and cost sharing to farmers and ranchers in developing income-producing recreational enterprises on their lands.

The Soil Conservation Service (SCS) has the responsibility within the department for leadership in helping local people develop outdoor recreation on rural nonfederal lands. SCS gives technical assistance through local soil and water conservation districts in planning and establishing land use for recreation enterprises.

The Farmers Home Administration provides loans to low-income farmers and to rural nonprofit associations for the development of recreation facilities.

The Agricultural Stabilization and Conservation Service administers the pilot Cropland Conversion Program, which provides adjustment payments to help farmers shift excess cropland to recreation and other income-producing uses. ASCS can also share the cost in conservation practices that increase a farm's recreation potential, such as ponds and wildlife plantings.

The Forest Service manages the national forests for recreation as well as for timber, water, forage, and other purposes.

The Federal and State Extension Services, as a part of their regular educational program in many areas, have included management training and needed organizational services to rural people interested in outdoor recreation.

*Outdoor Recreation Demand Escalates*

By the year 2000 — just 35 years from now — some 350 million Americans are expected to have a third more leisure time than we enjoy today. Personal income is expected to

rise significantly. There will be more time and money for travel and for other enjoyments. As we approach the turn of the century, we are made increasingly aware that the future is already upon us. Already today the nation's parks and playgrounds are being taxed to capacity — and frequently beyond capacity — by the heavy pressure of a leisure-time public desperately seeking space for outdoor fun and relaxation.

The demand for outdoor recreation is greater than population growth. Consider that visits to our national forests have increased 240 percent in the past 10 years. The Department of Agriculture built 16,250 new family camp and picnic areas and rehabilitated 18,000 family camping units in the national forests during fiscal years 1963 and 1964 alone. These added facilities are urgently needed.

The quiet, restful, outdoor beauty of the countryside has magnetic drawing power — and understandably so. Too often, however, the vacationer is confronted with overcrowded picnic grounds, overcrowded tourist camps, overcrowded public beaches. In this atmosphere the city dweller is little better off for having gone to the country.

America has abundant land and water resources. We must learn to use them wisely so that they will profit us and serve future generations.

Accelerated public-works funds have been instrumental in speeding recreational developments in the national forests. This work also has meant employment for residents of economically depressed rural areas.

The Land and Water Conservation Fund bill, signed into law by President Johnson last September, further promotes the use of rural lands for recreation.

But state and federal recreation lands cannot provide for the pressing needs of the future. The current provisions for over 350,000 campers and picnickers in our national forests, for example, represent only a portion of the overall requirements. No matter how diligently public authorities attempt

to satisfy the outdoor recreational needs of the American people, they are fighting a losing battle with increasing demand. The development of private lands for recreation is of utmost importance.

*Rural Lands Provide Recreation Opportunities*

Rural recreational enterprises on private lands promise to be an important part of local rural area development efforts. Fully two thirds of the counties in the United States have organized local development committees to help rural people solve the problems of change. Outdoor recreation is one possible solution.

Since passage of the 1962 Food and Agriculture Act, which expanded USDA programs providing assistance in establishing income-producing rural recreation enterprises, the Soil Conservation Service has given technical assistance to nearly 27,000 rural landowners planning to develop recreation areas on their land.

With SCS help more than 2,000 landowners and operators have shifted to recreation as a primary source of income, and more than 1,500,000 acres of land have been converted to recreation and wildlife uses.

Through January 1965 318 farm families had received $2,003,199 in loans from the Farmers Home Administration to plan and develop recreational projects. An additional $11,464,260 in loans had been made by the FHA to 104 nonprofit organizations for this purpose.

The economic value of recreational facilities, public and private, can be measured in many ways. Tourists require all variety of public services. Local businessmen, including the farmer, can profit by these needs. The economic value of tourism even on a moderate scale is shown in the department's estimate that two dozen tourists a day represent a spending power equal to that of an industrial plant with a $100,000-a-year payroll.

Department estimates indicate that as much as 50 million acres of cropland should be converted to other uses from a long-term value standpoint. Most of this land would be put into trees and grass. But much of it can and should be used for recreation.

Rural land that is not well suited to crops and is well suited to recreational development can provide the needed additional recreational lands that must come from the rural areas of the nation.

Marginal cropland that has been converted to recreational uses is a wise investment in the nation's future. Trees and grass stands are established, wildlife habitats are developed, and the public not only has these natural areas to enjoy but learns to appreciate the values of nature.

Secretary of Agriculture Freeman predicted recently that within 20 years rural recreation would replace beef cattle as the largest single source of farm income.

Yet it must be pointed out that not all farms and not all farmers are suited for recreation. The location of the farm, the land and water potential for recreational activities, and the attitudes of the farm family in dealing with the public – all must be considered by the farmer in deciding whether his farm should become an income-producing playground.

*Cities and Countryside Offer Reciprocal Benefits*

How can we best understand the economic and social impact of greatly expanded outdoor recreational opportunities in this dynamic nation?

We should take the broad view – looking beyond the individual farmer and the need to convert unprofitable cropland to profitable uses – beyond the need for more leisure-time activities for urban people who have time on their hands and the financial ability to spend a part of it enjoying the great outdoors. These concerns are worthy of our dedicated attention. But there is more.

Our great urban centers are teeming with underprivileged youth who in all their young lives may never see the open countryside or enjoy its pleasures. Their condition — and that of their families — is a heavy drain on the economic and moral health of the nation. The future for them and for their place in society is not bright. All society suffers for it.

Man has made the slum — the depressing environment so many of our youngsters are compelled to grow up in. As a nation we have the resources and the ability to change this environment. President Johnson has in fact challenged us to do so. He has said the challenge of the next half century is whether we have the wisdom to use our wealth to enrich and elevate our national life — to build a "Great Society" in our cities, in our countryside, and in our classrooms. The President's antipoverty legislation is an important beginning that will help us overcome the lack of opportunity that confronts the slum dweller. It will give him and his children a chance to escape the slum's depressing grip.

An occasional opportunity to experience the great outdoors in the rural countryside is a necessary part of the overall effort to give the underprivileged city youth a chance to improve his outlook. The social and economic consequences of such an opportunity promise to be immeasurable in their profit to society in the years to come.

### *Concerted Effort Needed*

Religious and social organizations can foster and encourage cooperative programs that will make possible more opportunities for many young people to know what America is like outside the urban wall.

There is much these organizations can do through active participation in a concerted effort to meet an urgent national need. The Department of Agriculture and the federal gov-

ernment support this endeavor as a vital concern of our national life.

Working together, the American people may be confident of building a society that is healthier – physically, mentally, and morally – through a closer communion with nature in the great outdoors.

*chapter four*

# Recreation Horizons in the Lake States

*George S. James*

In the magnetic outdoors of Michigan, Minnesota, and Wisconsin there are energetic and innovative people. With typically American initiative rural and urban people in the Lake States are planning and working together to develop and enhance the resources in their communities. As they help meet the demands of city and urban dwellers for leg-stretching space in the sun, they are helping themselves.

Not too long ago fewer people were able to follow their outdoor-recreation inclinations or spend as much time as is now spent in publicly owned recreation areas. But since the end of World War II more people are doing so. Causes of the surge since then are more leisure time and higher incomes, more car owners, more and speedier highways — and more people. To quote from the report of the Outdoor Recreation Resources Review Commission: "Americans are seeking the out-of-doors as never before."

## *Recreation Resources in the Region*

Within the Northern Great Lakes Region there are many public areas dedicated partly or entirely to outdoor recreation use. State parks in the region total 77, state forests 52. There is one national park, Isle Royale, in Lake Superior. There are eight national forests; one of them, the Superior National Forest in Minnesota, contains the Boundary Waters Canoe Area. There are many county and community parks.

THE NORTHERN GREAT LAKES REGION
RESOURCES and RECREATION
for
A GROWING POPULATION

Public ownership is 21 million acres, administered by federal and state agencies and other public bodies.

Evidence of the growing demand for outdoor recreation is to be seen on every hand throughout the Lake States. In the Nicolet National Forest in Wisconsin, for example, the number of camper days increased 27 percent between 1958 and 1960. In Wisconsin's Northern Highland State Forest camper days increased 26 percent during the same period.

The Northern Great Lakes Region has great appeal to urban dwellers because of its rural characteristics, its many lakes, its expansive forests, and its atmosphere of remoteness from the headlong rush of everyday mid-20th-century life.

*Camper Days Use Per Year*
*State and National Forests — Wisconsin*

| YEAR | STATE FORESTS | NATIONAL FORESTS |
|---|---|---|
| 1951 | 25,000 | 61,000 |
| 1955 | 74,000 | 108,000 |
| 1959 | 168,000 | 230,000 |
| 1962 | 171,000 | 261,000 |

These amenities constitute a basis for building an outdoor recreation economy.

Throughout spring, summer, and fall there is adequate sunshine for recreation enjoyment. Summers are pleasantly cool. In autumn the flaming colors of deciduous trees contrast with the deep green of pines. There is always a freshness about the countryside. Wintertime is no exception.

The region's land and water area of 56 million acres compares in size to the six New England States and half of New York State. But its three million acres of water surface distinguishes it from all other areas. More than four fifths of the land is forested, and much of it bears mineral deposits. This provides the setting of woods, waters, and natural wealth which have forged a way of life for the region's people in the past and are now being used to forge a new one.

The waters of the region are better distributed, in greater supply, freer from pollution and floods, and have smaller quantities of bothersome chemicals than in any other regional area of comparable size in the United States. They are the main recreation resource — 27,000 lakes, 2,000 miles of Great Lakes shoreline, and 15,000 miles of trout streams, making a total of 3,000,000 acres of water. Nowhere else is the natural setting so closely aligned with the priority demands of people for water-oriented recreation.

Outdoor recreation covers so many activities, depending on the many resources, that almost every part of the region has tremendous potential to meet future demands. Since every part of the nation has some favorable qualities for outdoor recreation, the region is in competition with all other regions in attracting and serving recreationists. This competition will sharpen as rapid modes of transportation become more generally available.

*Planning for People*

Government people and private landowners are thinking in specific and competitive terms in realistic efforts to stimulate or expand outdoor recreation use. If the region is to draw more people from neighboring or more distant states, it must provide recreational opportunities either better than or different from those in adjoining regions.

It is therefore important to recognize the kinds of outdoor recreation that are most suitable. What resources are unique to the region, and which ones lend themselves best to recreational use and development? What can the region offer in outdoor recreational activities different from other regions? In short, what opportunities should be promoted and developed to best serve the increasingly dependent public?

A lake fringed by conifers rather than cottages, a twisting country road arched by trees instead of electric wires and stoplights, grass instead of cement, woods instead of walls: these are some of the region's recreation assets. They are vital, basic prerequisites to the establishment of a flourishing recreation and tourist business. Visitors will remember the subtle things seen and enjoyed. Intangible impressions help give the region its character and cause people to return again and again.

In today's society we are accustomed to assuming that things have value only when they have a price tag. But esthetics have value although there is no way to set exact

prices. The intangible values of the region's forests are as much a "product" as are the tangible products such as wood, wildlife, and minerals.

Since multiple-use land management as practiced by the Forest Service of the U. S. Department of Agriculture includes outdoor recreation as one of several resources, the intangible values become part of management objectives. In outdoor recreation there are lookers and doers. Those who simply look receive their enjoyment mostly from the environment. Three of the five most popular forms of outdoor recreation – driving, walking for pleasure, and sightseeing – are activities of lookers.

These facts should be recognized by local planners and entrepreneurs. For indirect resource uses it is relatively simple to identify a recreational "feature attraction" such as a waterfall or a virgin stand of trees. It is equally important to recognize the secondary features or intangible attractions. Some of them may be a pleasant, uncluttered path to a waterfall with here and there "sneak previews" through openings in the trees. The waterfall itself forms the climax. People look at the water tumbling over and hear its roar, but they are also aware of the environment. The trees that frame the scene, the wildflowers that carpet the banks, the purity of the water – these are the subtle things which combine to form a total impression. If these less spectacular aspects are destroyed or greatly altered by too much man-made development, the feature attraction will lose much of its total recreational value.

A family on a camping trip does more than merely pitch a tent and then sit inside. Living out of doors, being close to nature – these are the purposes of the trip. Camping in the family's mind involves a cluster of activities and impressions. Fishing, swimming, picture-taking, chopping wood, wind whistling in the trees, water splashing in a stream or lapping at a lake shore, an owl hooting at night – this is camping.

*Participation in Outdoor Recreation Activities by Resident Adults of 12 North Central States*
(ORRRC Study Report 20, Washington, D. C., 1962)

| | |
|---|---|
| Skiing | 8% |
| Camping | 12% |
| Hunting | 19% |
| Boating | 34% |
| Swimming | 40% |
| Pleasure Driving | 74% |
| Picnicking | 75% |
| Fishing | 38% |
| Hiking | 17% |
| Nature Study | 14% |
| Horseback Riding | 7% |

*Dovetailing Diverse Demands*

The Forest Service by law must manage the national forests to serve more than a single use. The national forests, as charged by the Multiple Use and Sustained Yield Act of 1960, cannot be managed for outdoor recreation alone. We have to consider and plan resource use for a variety of users and interests.

It is important to know that under multiple-use policy no single resource or the use of the resource outranks another. In application, however, it is necessary to establish priorities when conflicts occur.

There are areas in the national forests devoted primarily to one use because other kinds of uses are incompatible. Public recreation at improved campgrounds is an example of this. Commercial timber harvesting (the timber resource), hunting (an outdoor recreation resource), and livestock grazing (the forage resource) simply do not mix with people in a heavily used campground (the outdoor recreation resource). Some areas are set aside or classified for a particular use. An example of this is the Boundary Waters Canoe Area in the Superior National Forest. A portion of this unique near-wilderness has been set aside for the perpetuation of its primitive character to provide opportunities for canoe travel and other wilderness-type recreational pursuits.

But land managers, whether federal, state, or private, adhering to the concepts of multiple use, know that selective harvests of wood products — the timber resource — can be appropriate in a forest campground. Removal of carefully selected trees opens the forest canopy and lets in more sunlight, highly desirable in the region's relatively cool summers. Creating openings in the forests will also permit new growth to supply browse for deer as well as food and cover for small game and birds — the wildlife resource. In turn, wildlife attracted to the food and cover — the habitat — will appeal to forest visitors who like photography and nature study.

An imaginary arc with a radius of 500 miles from the center of the Northern Great Lakes Region encompasses 25 percent of the nation's population. It includes Chicago, Milwaukee, St. Louis, Detroit, St. Paul-Minneapolis, and a host of other cities and towns. These cities do not have public recreation areas large enough or in sufficient quantity to adequately accommodate the variety of interests or the number

of people. Put another way, there are not enough metropolitan parks to meet the demands.

Leisure time, greater mobility, and more disposable income are often cited to explain the tremendous increase in outdoor recreation since World War II. But other influences are important and perhaps more basic. Possibly the psychology of following a fad has had some bearing. The growing concentration of the population in urban areas intensifies the desire of people to get out of doors. New labor-saving, outdoor recreation equipment at low cost has been a factor.

Another factor is man's effort to satisfy his desire for change. The Northern Great Lakes Region offers him a substantial change. Its evergreen forests of spruce, fir, pine, and hemlock are in strong contrast to the oak woodlots in the southern portions of the three states. Many lakes provide a pleasant change and variety in the landscape. The hills and high bluffs may offer something different from where the visitor lives. All of these, along with seasonal changes, are important to the recreation seeker. They are among the region's drawing powers.

*Expanding Horizons*

The Northern Great Lakes Region is one of the most opportunity-laden outdoor stages on the American scene. Here lies a wealth of natural resources and opportunities for incorporating outdoor recreation in multiple-use management. These resources are in a way "removed" from a population concentration of nearly 50 million Americans, a population expected to grow to over 90 million by the year 2000. Although the region's remoteness is largely relative and primarily in terms of existing transportation systems, it also tends to preserve its recreational attributes.

The Northern Great Lakes Region has a population of 1,600,000 people, a working force of slightly more than 560,000, and an unemployed group representing more than

nine percent of the working force (nearly twice the national average). Productive use of the skills of these groups is a major challenge.

The expanding outdoor recreation demands in the metropolitan areas south of the region may well open the door to a new regional way of life. Its largely undeveloped recreation resources and its untamed forests and lakes in its northern reaches are rare gems in an era of urban sprawl. They will provide the foundation for an expanded recreation-oriented industry.

Resources from this region contributed to the nation's westward expansion. Exploitation of its forests and its minerals provided jobs and homes and a good living for its people over a long period. Local government structures and services were premised on continued success in lumbering, mining, and agriculture. As all three activities declined, the economic structure became unbalanced.

Water is the keystone for the region's growth and development. More is involved than its use for crop production or for domestic and industrial use. A major value derives from its tangible and intangible uses and values in place. The places are the thousands of lakes of varying size and the hundreds of miles of streams.

There are unused resources – millions of tons of ore to be mined. But mining is curtailed by competition from outside sources. New technologies hold some hope for improvement. An annual supply of 150 million cubic feet of small, low-quality trees, standing unused in the woods and accumulating each year, bear mute testimony to underdevelopment. Markets for these raw materials are needed.

*Local and Regional Planning*

This land of lakes and forests is a resource storehouse with much useful merchandise on the shelves, tended by industrious storekeepers. Resourceful, energetic people are

today taking strong, concerted action in many parts of the region. They are organizing themselves into development groups of many kinds. They seek a resurgence of the region's latent potentials. Specific plans have been developed in many local areas. The need now is for more action and implementation.

To guide the course, realistic goals and objective local and regional planning are major essentials. Capital, management, labor, and natural resources must blend to bring forth the kinds of products and services that people want. The resources and opportunities for their use within the region must be distilled and amalgamated into useful new products and services. Coordination of resource development and management is needed. A viable regional economy will become a reality when each industry – forestry, agriculture, mining, manufacturing, recreation, and the other services – contributes its portion to the whole. Each segment, whether large or small, is interdependent with all others.

Many studies have been made, and scores of organizations are working, but the many factors involved in the region's growth are enormously complex and tightly fused. Under these circumstances independent action, no matter how soundly conceived, cannot provide the essential long-term growth. Real progress will result from coordinated local, state, and federal efforts.

*Task Force Pinpoints Opportunities*

In July 1962 a tour of the Northern Lake States was undertaken by Secretary of Agriculture Orville Freeman, a tour that impressed him with the need to strengthen the economy of this scenic part of rural America.

As a result Secretary Freeman appointed a departmental task force in October 1962 to work with the area's state governments, universities, landowners, businessmen, industries, and federal agency representatives. The objective of the task

force was to determine the potentials, based on development of resources, for bettering the well-being of the region's people.

In the spring of 1963 a comprehensive report drawn up by the task force was placed on the secretary's desk: "Resources and Recreation in the Northern Great Lakes Region."

It pinpoints regional rural-area development opportunities for new jobs and for an improved economy through accelerated recreational development, adjustments in agriculture, greater use of existing forest resources, and better transportation and communication. Multiple-use management of public and private lands was stressed.

The report does not recommend how the opportunities are to be realized. Only the people in the region can decide that.

To assist them a Land and People Conference was called by Secretary Freeman in September 1963 at Duluth, Minn. Twelve hundred participants attended. The goal of the task force and the conference is the development of a coordinated plan for action tailored to regional needs, desires, and capabilities. This plan would incorporate all assistance available — local, state, regional (both public and private), and federal — to resolve means and methods of developing the 81 counties in the region for optimum benefit to their inhabitants, to visitors, indeed to the nation.

Addressing the conferees in the University of Minnesota-Duluth gymnasium, President John Kennedy stated the goal as "the full employment of both the natural and human resources which [the] area still possesses in abundance. . . . This conference," he said, "can be the beginning of a bright new era for the upper Great Lakes — an era in which the nation's growing population looks to this region more and more as a major recreation area within easy access to tens of millions of Americans."

*Charting the Course*

Informed local leadership exists and is moving ahead in almost every community. The federal government can bridge

state lines, and through many of its programs now operating at state and local levels it can adjust to regional needs and provide springboards for action. It cannot and should not blueprint development-action programs. Decisions and coordinated planning are the responsibilities of local and state leaders, and action is the responsibility of local people.

When President Kennedy stated the goal of the Land and People Conference as "the full employment of both the natural and human resources," he may well have been quoting the objective of the U. S. Department of Agriculture Rural Community Development Service, which is: to develop the human and economic resources in rural areas through self-help with the technical help and advice of various agencies in the USDA.

A direct outcome of the conference was the formation in January 1964 of a 21-member Northern Great Lakes Resource Development Committee. Its members are seven private citizens from each of the Lake States – farmers, lawyers, businessmen. They represent the region's 81 counties and are determined to put handles on opportunities.

A Regional Technical Advisory Panel was formed to assist the public-spirited citizens. This panel is composed of USDA personnel from each of the Lake States. Represented are the Farmers Home Administration, Soil Conservation Service, Agricultural Stabilization and Conservation Service, Extension Service, Forest Service, and the Rural Community Development Service.

There are, in addition, citizens' committees in 78 of the 81 counties of the Northern Great Lakes Region that relate to the USDA Rural Community Development Service. There are 81 technical-action panels functioning under the regional panel with a USDA Forest Service or a State Forestry member on each panel. What is Rural Areas Development? It is a partnership of citizens and community groups with government – local, state, and federal. The results of this part-

nership can be sound land use and bright, new factories. It can be towns with improved streets, adequate water supplies and sewage systems, libraries, and hospitals. Rural community development is campsites. It is ski lifts and horse-riding trails. It is people given opportunities to help themselves. It is American history unfolding, a living chapter in American conservation.

The region has what the 50 million recreationists outside the region want. It has also the leadership to spawn a regional, rural renaissance.

The Forest Service, as a branch of the U. S. Department of Agriculture, is vitally concerned in the Rural Community Development Service. The Forest Service stands by to assist, with the resources of eight national forests under multiple-use management and with state and private cooperative programs designed to foster and exemplify the soundness of multiple-use development of forest resources in state and private ownership.

*Land Use in the United States*

What lies on the recreation horizon for today's Americans and their posterity? The answer resides in what is planned and done by the American people and their local, state, and federal governments.

The Land and Water Conservation Fund Act (Public Law 88-578) is a profound and historic act in the public interest. It is one that the public should know intimately and understand. Its enactment resulted from the active and enthusiastic support of conservation groups, citizens, and leaders in government at all levels — the personalized expressions of democracy at work. There are, however, forces which disagree with certain phases of this program, particularly the public land-acquisition aspects.

The act is a major breakthrough to orderly acquisition of needed recreational areas and development of outdoor recrea-

tional opportunities in the Northern Great Lakes Region for local, state, and federal agencies. It means that the region can be more of a weekend backyard, the playground of the Midwest and beyond, to accommodate our burgeoning population.

Land use in the United States is controlled or influenced by public action. Citizens cannot escape responsibility for government action affecting land use. Land use is affected not only by the action of society, expressed through government; the problems in land use depend also on social attitudes, and these attitudes toward land and its resources have changed in past decades. By and large the health of the nation's land and resources is better today than it was several decades ago.

Public-land managers need the keen interest and active support of Americans so that commitments to meet the public need are adequately met, and met on time.

*chapter five*

# Encouragement of Recreation Enterprise in the Ozarks / *Lloyd E. Partain*

Rivers in western Arkansas and eastern Oklahoma in the vicinity of the Ouachita National Forest have names such as Belle la Fourche, Petit Jean, and Poteau. They reflect the early French influence in the Ozarks.

A group of French ministers and teachers, 19 in number, came into the Ozarks with some of the eastern Cherokees whom they had persuaded to come west before being driven out of Georgia. Some of my ancestors were among those French ministers and teachers. They came from north Georgia and south central Tennessee with the first removal of the western Cherokee. I can speak of the Ozarks as my country though I have been away for 29 years.

The French and the small band of Cherokees left from Echota, Georgia, now nothing more than a rock that marks the original capital of the Cherokee Nation. They crossed Tennessee going north to the point of Cape Girado, where provisions could be floated across the Mississippi.

Crossing the White River and on to the Arkansas, they moved up the Arkansas to the village of Dardanelle. There they were stopped by the Plains Indians, who forbade them to take the beautiful hills to the north. They were, however, allowed the lower mountains to the south, interlaced with mosquito-ridden rivers.

A treaty between the Plains Indians and the eastern Chero-

kee with the French was made and marked on a large rock. The treaty rock still stands at Dardanelle. Years later great effort was needed to avoid its being dynamited away during the construction of the Army Corps of Engineers dam and locks at that site. The treaty at Dardanelle made it possible for the French and the band of Cherokees to locate in western Arkansas and eastern Oklahoma.

*Early Life in the Ozarks*

In the Ozarks certain principles were instilled into my early life. Experiences and memories from the hills of western Arkansas return to mind as I think about outdoor recreation.

Among Grandmother's emphatic teachings was the admonition: "An idle mind is the devil's workshop." At times she made us youngsters feel that fun was actually sinful. Our play on Sunday could not include any of the vigorous activities that created the usual noises. Whistling on Sunday was prohibited. This philosophy and method of teaching was highly effective through an adequate supply of whipping switches in both barn and woodshed.

Weeds grew in the garden to be pulled, it seemed to us. Stables had to be kept clean. Cows milked twice a day. The pigs fed. Eggs gathered. Horses curried. Even the backyard had to be swept at least once a week. Apple picking was one of the more enjoyable chores.

Often before another job could be assigned, my mother would interrupt and say, "Yes, but as is mentioned in our devotions, 'All work and no play makes Johnny a dull boy.'" So we were given time for relaxation and play.

During the early summer we would go to the foot of the White Oak Mountains to pick huckleberries. Sometimes Mother would say to Father, "Have the children pop some corn over the fireplace while the bread is in the oven and I make some molasses candy." Such are my memories from the Ozarks.

*Use of Leisure Time*

We have come to the time in the development of our economy and technology when leisure time can be a drag on the mind. The weight of the drag in great measure depends on what we do about the problem.

In a text by a great psychologist nine cardinal principles of education were taught in a course I took at Oklahoma State University. I am not sure that I could name all nine, but one of them was: "Make worthy use of leisure time."

The outdoor recreation resources of America are a part of our opportunity to use leisure time constructively. Leisure time possibly could increase much more rapidly than the increase in the ability of our population to cope with it. Outdoor recreation resources and the ability to enjoy outdoor recreation need to be developed nationally along with the increase of leisure time. As human development and resource use are kept in balance, worthy use of leisure time can be broadly experienced.

*Relation of Public to Private Development*

Much of the Ozarks and surrounding area is in private ownership. This includes some headright land granted to the Indians under treaty. There are no reservations other than the Osage. Some of the people in the Ozarks are skeptical and hesitant about too many encroachments that could spoil the beauty and heritage of the region.

How do we proceed with the development of outdoor recreation in the private sector in instances where owners of private lands are reluctant? Perhaps there is need to give more attention to the companionship and compatibility of the public and private lands. Land in public and private ownership may be developed in unison. Public lands in the region are the Ouachita and Ozark National Forests and the smallest of all national parks, Hot Springs. Also in the Ozarks is Siloam Springs.

Part of the reluctance of private landowners toward developing outdoor recreation resources may lie in any remaining barriers between rural and urban areas. The Soil Conservation Service (SCS) of the U. S. Department of Agriculture has seen a rapid disappearance of such barriers as technical assistance is provided in both rural and urban areas. Perhaps the experience of the SCS can be helpful to private landowners in nontechnical as well as in technical factors related to outdoor recreation development.

*Service to the Private Sector*

One of the points that needs to be stressed concerning the national outdoor recreation program is the importance of the private sector. The Outdoor Recreation Resources Review Commission strongly recommended encouragement and technical assistance for private outdoor recreation developments. In passing the Land and Water Conservation Fund Act Congress recognized the role of privately owned recreation resources. Development through the private sector is to be a part of comprehensive state plans for outdoor recreation.

The SCS has responsibility for outdoor recreation development of privately owned land farms, ranches, and other land units. Technical assistance is provided in order that outdoor recreation projects on private lands might become successful income-producing enterprises.

Outdoor recreation is now a farming enterprise administratively and legally. The Food and Agricultural Act of 1962 took into consideration the recommendations of the Outdoor Recreation Resources Review Commission and made the appropriate legal provisions. SCS technicians engaged in servicing private landowners throughout the United States can now consider outdoor recreation as an alternate land use.

The legislation that makes possible assistance for recreation to private landowners does not imply that every farm or ranch should have an outdoor recreation development. Not all lands are suitable. Not all farmers or ranchers would want

to develop outdoor recreation facilities. Nor would all private landowners be prepared for a recreation business that requires specific management skills including human relations.

Small watersheds present multiple opportunities for recreation. Legislation relating to small watersheds was amended in 1962 to include outdoor recreation development as a public purpose. In one sense they are public projects, and in another they are not. A lawyer would call them quasi-public. The watershed flood-prevention and protection projects are sponsored by legally constituted local groups of people.

Where land is to be inundated because of a dam built in a watershed, local sponsors must obtain an easement from the landowners. A landowner who gives an ingress-egress easement should retain the right to some benefit.

Land in watersheds may be taken out of farm production such as corn, cotton, or wheat to supply room for cabins, cottages, or residences for senior citizens on a sale or lease basis.

SCS technical assistance provides for the general development of the resource. It is not a complete service. For example, SCS can supply copies of standard drawings of recreation facilities, but it cannot provide detailed design for a particular golf course, shooting preserve, or summer cabin. For such needs we will recommend that the landowner consult a private architect.

*Conservation Spawns Outdoor Recreation*

When the SCS was given the responsibility for leadership within the USDA to help private landowners develop outdoor recreation, the responsibility was added to the regular duties of all of our field staff.

How is it possible for specialists to undertake a job apparently so different? Perhaps outdoor recreation does not differ greatly in certain basic aspects from conservation. My first assignment was in 1935 with the Soil Erosion Service, the predecessor agency of SCS. I was assigned to a three-county area of gullied, washed-away, red soils in east-central

Oklahoma. Chief Hugh H. Bennett said, "You men out there are to find a use for every acre, and that use is to include control of erosion, floods, and wind damage."

What could be done with the gullies and abandoned land? The soil was first plowed during World War I and was eroded away by 1934, a short life span for farmland. We found that certain species of woody plants could be grown at the heads of the gullies to help stop erosion. Many of these plants bore seeds that were attractive to bobwhite quail. We became more selective and intentionally added plants conducive to better wildlife habitat. Some of that land is worth more now for quail hunting than it was for cotton production.

The development of quail-hunting lands is one example of outdoor recreation potentials being realized through conservation work.

Another example is in water. The Ozark Region is not so fortunate as to have natural lakes as in the Great Lakes Region. But Oklahoma has more miles of shoreline from man-made impounds than any other state in the Union. Southern Missouri is probably the best watered area from the standpoint of opportunity for management, technology, and engineering.

Water is not impounded on farms and other private lands primarily for fishing. But there are more fish to be caught in the Ozarks today than was true perhaps 150 years ago. Well-managed farm ponds and other water impoundments make the difference.

In addition there are more deer to be photographed or hunted than when the white man came. Wild turkey in huntable quantities are found in more geographical areas of the Ozarks than when our ancestors landed on the eastern shore.

One of the grassland areas is Roger Mills County, Oklahoma. This was an old land purchase, much of which grows "shin oak" brush that sometimes grows shoulder high. At the time of statehood turkeys were rarely found in Roger Mills County. But that little acorn of the shin oak, about the size

of a grain of wheat, was found to be excellent turkey food. So Rio Grande wild turkeys were introduced, and they thrived.

How did these developments, conducive to outdoor recreation development in the private sector, come about? They occurred because of a concern and a knowledge about resources, conservation, development, and management.

*Outdoor Recreation Opportunities*

Innovative people are discovering and developing various approaches for meeting the needs and interests of outdoor recreationists and vacationing families. Each successful experience may be an opportunity in another setting.

A farmer in western North Carolina keeps four cows not for milk production but as a recreational feature on his vacation farm. City children come to see the cows being milked. He has some cats and kittens around and squirts milk into their mouths, to the delight of children and adults. Between 4 and 6 o'clock every afternoon the children can pet the calves and other farm animals. This vacation farm has other features of great interest to city families.

Vacation farms have not developed as rapidly in the Ozarks as in other regions, being a little too far east for the vacation dude ranch and too far west to develop an extensive farm complex as in the East or Midwest. However, there are a number of fine vacation farms in Missouri and Arkansas but only a few in eastern Oklahoma. In my opinion more vacation farms could be developed in the region.

The vacation farm usually consists of a large farmhouse with all the modern conveniences that in a measure are made possible by agricultural engineers, rural electrification, and the soil-and-water people. Rooms are available for guests for long weekends, a week, or a month. Some vacation farms in the East, Ohio, and other areas accept guests for the full summer. Some farms have also gone into winter vacation arrangements to appeal to winter sports enthusiasts.

Many farms and ranches are operated under a modern

management plan for soil and water conservation with game and wildlife production programed into the plan. Groups and companies in the city may lease an entire farm or ranch for part or all of a particular season.

A shooting preserve for quail or other birds is quite different from a natural game area. A preserve is usually 600 or more acres in size and is managed as if it were a country-club golf course. Vegetation is planned so that the boundaries are kept like a lawn with strips of vegetation of alternating heights for the convenience of the hunter and cover for the birds. The quality of the hunting reflects the quality of land management of a preserve. Groups of landowners often form associations to encourage quality arrangements for both the hunters and the owners.

Birds on a shooting preserve are pen raised. The most popular species are pheasants, bobwhite quail, and chukars, in that order. Many shooting preserves also have mallard ranges. The mallards of the preserves seem to fly faster than those coming from natural flyways.

Who are the customers for the shooting preserves? Mostly professional men — doctors, lawyers, and engineers. Some shooting-preserve operators send information about their preserves to professional people listed in telephone directories up to 150 miles distant.

Picnic and sports areas are quite widely developed in the Ozarks. Since much recreation time is of a relatively short duration, camping, picnic, and sports areas need to be near a city of at least 50,000 in population or within an area of several smaller cities. Improved areas for camping, picnics, and sports are opportunities for private landowners. The development of cabins, cottages, and summer homesites near areas of larger population also constitute economic opportunity for the private entrepreneur.

*Inventories Being Made*

A problem in the development of private outdoor recreation facilities is one of communication. Outdoor recreation users often do not have sufficient information about suppliers and their facilities. Inventories are being made in numerous counties of the United States to encourage the sharing of information in various ways.

Practically every county in all of the states is within a locally organized and operated Soil and Water Conservation District. It is through these districts that SCS technical services are available and inventories of outdoor recreation facilities are being made.

Both private and public lands are involved in the nationwide recreation program. However, the public land sector does not and cannot meet even the present needs for outdoor recreation. About 75 percent of the national land area is in private ownership.

Therefore what is accomplished in outdoor recreation development in the private sector is of prime concern to the American people.

*chapter six*

# Development of Outdoor Recreation in Appalachia / *Ernest J. Nesius*

One of the encouraging potential sources of income and satisfaction in the Appalachian Region may be found in an expanded development of outdoor recreation. The God-given features of nature are plentiful. The geographic location in relation to the ebb and flow of human life in America is favorable. The opportunity is without bounds for those who desire to assist Appalachians in realizing their potential to use nature's resources. Extensive changes must take place before a vast tourist complex in the Appalachians can be realized. Yet strides have been made in the last 5 to 10 years.

## *Landmarks Disappear*

The comparatively simple life once lived in the region is for the most part a memory.[1] Old landmarks are rapidly disappearing, making adjustments to new situations imperative. The forces at work, often submerged and unseen, probably will create a further imbalance in the life and economy. Advances in technology require a different quality of manpower compared with a few years ago. The Appalachian Region cannot be detached from the national scene but must become a part of it in the full sense.

[1] Guy H. Stewart, "Guiding Principles for Rural Development in West Virginia," Report of Rural Areas Development Panel for Six Central West Virginia Counties. West Virginia University, Morgantown, 1962. 36 pages.

Appalachia's economy was built originally on agriculture, coal, oil, gas, and timber. Essential to life was a strong back for cutting timber and mining coal. The result was the exhaustion of virgin stands of timber. Improved methods of mining and lumbering have reduced further the need for employing people with strong backs.

Agriculture developed as an adjunct to lumbering and mining although it preceded them. Lands were cultivated for essential food supplies while cash earned away from the farm was used for commodities that could not be raised. However, the demands for cash were not urgent.

Wresting a subsistence from reluctant nature was so demanding, there was little time left for leisure. There was a longing for fellowship that paved roads and improved means of communication could make possible. A strong desire for aesthetic and spiritual enrichments also existed. For those hard pressed with toil there was hunger for leisure and solitude in the tree-covered mountains and along clear streams.

*Problems of the Present*

The comforts and facilities they believed would enrich their lives are more readily available in the urban centers. As a result the lure of the city is strong. The mountaineer believes that the city will provide music, the arts, leisure time, and work opportunities with sufficient rewards to enable him to obtain what he desires. Furthermore, for him nature's bounty once enjoyed in purity and beauty is no longer available, because streams have been polluted and virgin forests mutilated. While we, the outlanders, dream of a vacation in the Appalachians, those in the mountains dream of leaving the region.

The predicament in which the Appalachian Region finds itself has been created by society as a whole. Yet the region has played a role in failing to keep up with its opportunities.

Manpower drained from this area has contributed to the nation's progress. How much the rest of the nation owes the

people of this area is, of course, speculation. It seems clear that people, institutions, and business enterprises outside the region, which have effected and oftentimes benefited from such changes within, have some responsibility for helping those who remain.

The predicament of the region is further compounded because people and communities are being forced to adjust to rapid changes or be pushed around by forces beyond their control. Human resources are discarded by uncontrolled forces as so much extraneous material when they cease to serve economic ends. The forces are conscienceless and ruthless. Unfortunately, people in this region have not been resourceful in adjusting to the rapid changes, the cause of part of its problem.

*The Region Described*

The total physiographic area known as "Appalachia" extends from southeastern Canada for some 1,300 miles in a southwesterly direction into northern Georgia and Alabama. The Appalachian Mountains over the years have been worn down to an average elevation of 2,500 feet, with some of the higher peaks near 5,000 feet.

Climatic extremes, upheavals, and erosion produced a land mass made up of variable topographic patterns dissected with sparkling streams, covered with majestic forests, and invested with a treasure-house of minerals. Such was the new nation's heritage when the colonists ventured into the continent in a spirit of freedom to seek fortunes in wilderness inhabited by a primitive race of men.

Our forefathers found the bounty of nature bursting with abundance. Forests so dense that man could not penetrate them alone. Trees so magnificent that their girth and height are legend. Canebrakes so rich in forage and sustenance that wildlife abounded. Streams so stocked with fish that every day was a fisherman's delight. Coal seams waiting for man to swing his pick and shovel. So many resources. But man is

greedy. The rape of the forest over the 50-year period 1870 to 1920[2] polluted the streams. Gorged hillsides are mute testimony to man's undisciplined greed.

The pioneers who settled Appalachia were isolated from the mainstream of American life for three or four generations. They and their heirs developed a culture and way of life all their own and have held onto them tenaciously despite change. They have refused to cope with technological change, yet it has exerted its influence on them. Appalachia became an island unto itself, separated from the mainland of the outer or larger society.

In *Holiday* magazine this description occurs:

> An hour or so from Washington or Pittsburgh, perhaps two or more from Philadelphia, is some of the most magnificent mountain scenery in the United States — that illegitimate child among the States, West Virginia, which last year celebrated her Centennial.
>
> To Confederates she is a traitress, to wealthy Yankees she is a poor relation, and to lumber and coal barons, she has been a source of plunder; but somehow West Virginia has retained a gaunt beauty that arrests the eye after the soothing farmlands of Maryland and Virginia and Ohio. West Virginia has been hard on men, but men have done crude and savage things to her — scarring the land with strip mining, brutally denuding it of trees, putting up towns that scream out for a carpet bombing. Yet, incredibly, the beauty survives.[3]

Appalachia extends through 11 states from Pennsylvania to upper Georgia and Alabama, including 342 counties with a population of about 15 million. Only one state — West Virginia with all of its 55 counties — lies totally within the designated area. Sections of other states, besides those above, in-

[2] Roy B. Clarkson, *Tumult on the Mountains — Lumbering in West Virginia 1770—1920* (Parsons, W. Va.: McClain Printing Co., 1964), 410 pages.

[3] Jacob Hay, "Over the Blue Ridge," *Holiday* magazine, XXXV (May 1964), 22—33.

clude Kentucky, Maryland, North Carolina, South Carolina, Ohio, Tennessee, and Virginia. The number of counties included ranges from three in Maryland to 56 in Pennsylvania.

*Land Resources*

Before recreation-resource development of any consequence takes place, the people and, in this case, the local government or quasi-public bodies must organize, plan, decide, and act. Frequently a long, complicated maze of actions is required from the first to the last action. The span between planning and deciding may be likened to two widely separated rocks or stones in a stream as one tries to jump from one to another in crossing the stream. Also, progress comes in spurts often with gaps between actions. It is a long way, not only in miles but also in red tape, from a planning office in the state or national capital to the doorstep of a mountain home or up a hollow.

To a significant degree Appalachia's future lies in the proper development of its land-based resources, including outdoor recreation. We should be prepared with appropriate theory and practice for bringing the implied objectives into reality. We must recognize, however, that we are not as well informed as we would like to be. The field is new, and information generated though research is insufficient.

Plans for controlled exploitation of the land-based resources are needed. By controlled exploitation is meant all that is possible within a framework of sustained production, proper conservation practices, and multiple use. For the most part our renewable resources — forests and grasslands — are on the way to recovery from the sinful exploitation practiced by our forefathers for more than a hundred years prior to World War II. We are having difficulty amending constitutions, changing laws and customs, and justifying new concepts. Such changes could bring orderly development and sustained output for ourselves and future generations. Needed are controls for the best interest of the public in the privately owned

resource that brings intelligence into planning and action. At this moment in our history our only recourse to protect and develop the public interest is through purchase of the property in question and thereby control by state or federal governments. Fundamental to the problem are the concepts undergirding the laws of eminent domain.

Recreation resources are sensitive. One of the chief magnets of recreation is water — clean water — to produce fish and opportunities for swimming, boating, and kindred activities. Yet water can easily be affected by pollution that may be traced to municipal or industrial wastes, including mining. It can be traced to poor farming and forestry practices or even runoff from road banks.

Nearly any long, intense, or extreme use by humans or animals exerts pressure on a recreation resource. Where we want wilderness recreation areas, we must forego building roads through or into them. To the purist even the slightest use of such an area by man excludes it from the category of a primitive, natural area. Such places are deemed necessary for scientific study and to preserve remnants of our natural heritage. Recreation development can be likened to a scale with the natural resources on one side and man as the developer and user on the other.

*Outdoor Recreation Assets*

The Appalachian Region has many essential ingredients to enhance its own economic growth. Topography permits many kinds of recreation development and secondary enterprises. The elevation ranges from several hundred feet above sea level to over a mile. Rainfall is abundant. The general climatic conditions and the span of the southern and northern latitudinal range produce a setting for a wide variety of year-round outdoor recreation activities. The flora and fauna of the region have attracted scientists from all over the world. Its potential for fish and wildlife development is great. Forest and water resources are the bulwarks for recreation. Also,

they are attractive possibilities for commercial and industrial development.

Proposed lakes and reservoirs can ultimately attract an estimated 50 to 100 million visitors a year with annual expenditures of $500 million to one billion dollars.

Much of Appalachia is a rural setting that can provide the American people a place to stretch their legs, expand their lungs and, as the Outdoor Recreation Resources Review Commission prefaces a report on wilderness, "to get away from the works of man."

Psychologists and for that matter the simplest of our brethren recognize that nature is a tonic to man's spirit. It soothes, quiets, and stabilizes our nervous system so that sensations of pleasure and satisfaction flow through our being. Perhap this is one reason why man places a high value on the outdoors and is willing to rejoin his spirit with nature.

*Obstacles to Development*

Attention has been given to the opportunities of Appalachia, yet we must not fail to look at the obstacles. The mountain resident has some difficulty in recognizing that the development of recreation resources is different from opening a seam of coal, cutting timber, extracting limestone, or even building a church.

Many of the outdoor recreation opportunities that "outlanders" think Appalachia has or should have are not necessarily what the people of the region think they have or should have. A host of related social, educational, and economic implications accompany outdoor recreation development. Help is needed in the areas of human relationships, unsettled power structures, infusion of new information, and the entry of new people.

Inadequate roads and highways constitute an obstacle in the development of outdoor recreation in Appalachia. Not all recreation areas require wide, hard-surface roads, but a regional road system that permits rapid movement throughout

the region is necessary. Some potential recreation areas are inaccessible because roads are either poor or nonexistent.

Appalachian people to a considerable degree act as their own inhibitors since they are not fully aware of their potentials and opportunities. They reflect attitudes that are provincial and prefer not to have their privacy invaded. Those who comprehend the possibilities are not what is called "service-minded."

Local governments are traditionally regarded as conservative and thrifty on the premise that low expenditures get votes. However, some of the counties are showing bursts of initiative and are making progress. One can find simultaneously a display of apathy and energy.

Because the region was isolated from the larger American society and many remnants of the frontier still exist in the region, appreciation for social amenities and the prevalence of social skills are lacking.

*Citizen and Government Action*

There are a number of examples of citizen or local government action. I shall draw upon six central West Virginia counties: Braxton, Gilmer, Lewis, Nicholas, Upshur, and Webster. The machinery for action is usually a self-appointed county development committee or a county court-appointed council. In many cases the county extension agents are a motivating force in the initial organization. In some cases other agencies or departments of government have provided leadership.

Most of the counties have a recreation chairman and subcommittee. Some have organized with the primary objective of promoting tourism. Without an external stimulus, local government assumes relatively no responsibility for development activities. Motivation and action must be initiated by interested citizens. Interest by a nongovernment group to the government group results in strong citizen support. This

way may reflect a weakness in local government structure in the Appalachian Region.

Over a period of 3 years one county that is 95 percent forest area formed local development committees. Many development-type activities took place as a result of their work. They located and installed picnic and camping facilities near a good fishing stream. Trails were laid out to serve as fishermen's access as well as for use by nature-study groups. They installed several scenic overlooks and roadside picnic tables. They completed a watershed project with excellent recreation opportunities. And they assisted one of the state agencies to prepare a promotional brochure of outdoor recreation.

In the talking stage is a comprehensive land-use plan. Included in the planning process is a mountaintop recreation area with a golf course, a chairlift, and a landing strip for small aircraft. The recreation area is to have expanded numbers of vacation cottages, upgraded local lodging, and eating facilities.

Several county groups have organized and carried out a recreation resources and attractions inventory. Through cooperative group action one county is developing modest parks that combine historical attractions with picnic facilities. The same county has organized a youth project to improve information for tourists.

Another county undertook a watershed development program primarily for flood control, but it will greatly increase the opportunities for fishing and other types of recreation.

In another county local leadership made its original and primary thrust in industrial development. After modest success recreation has been turned to as an important next step. Its recreation committee was instrumental in getting money allocated for purchase of an additional tract of land for recreation purposes to be added to the federally owned area around a large reservoir.

In another county, through close cooperation with federal and state agencies, the land surrounding a large, new dam and

reservoir will be developed to provide recreational facilities. Within a decade these facilities are expected to attract over a million tourists annually.

In still another county local groups have been responsible for establishing an attractive roadside rest and picnic park for tourists.

These examples represent various degrees of simple, short-term projects. What was accomplished took place within the past 3 years. In 5 years the list will be more impressive.

A study of these six counties was first made to determine the most opportune development opportunities. A panel of experts made seven basic recommendations. One of these was to develop the recreational opportunity. Subsequently the Appalachian Center of West Virginia University employed a recreation specialist who allocates about one half of his time to assist county extension agents, local and state agencies, and local groups to get their projects properly developed. Many of the examples of local action have had their inception in Rural Areas Development, a service of the U. S. Department of Agriculture.

*Recreation for the Individual*

Emphasis has been placed on a wide view of the implied economic impact of recreation. What about the people, particularly in more remote areas, who have neither the financial resources nor the local facilities to engage in such pursuits? In our efforts to provide recreation for an increasingly affluent nation we may overlook some groups in our population.

Are we depriving certain groups of recreation who may need it the most? Who might such people be? Are they to be found in particular groups delineated by economic criteria, or are there other groupings? Can society as a whole through various organizations and institutions, or perhaps through the church, reach deprived groups? By reaching the mind and body through wholesome recreation can the spirit also be

touched? Is there a place for church leaders to reinforce their efforts to create opportunities for self-realization, personality development, and human motivation? These questions are presented not to criticize but to open areas for discussion.

The object of all efforts is the human being. Greater than the need for knowledge is the necessity for a full understanding of the meaning of personhood and the relationships of people. Once we have made this important discovery, we can commence our task where it should start — with our fellowman.

# 2

# CONCERN FOR PEOPLE IN OUTDOOR RECREATION

*chapter seven*

# Involving Local People and Institutions

*E. J. Niederfrank*

Thousands and thousands of acres of land in the East and Midwest are especially suitable for outdoor recreation purposes. Much of this land already lies idle or is being operated as farms and forests on a marginal basis. Various kinds of wildlife abound in these resources, and there is room for more of each.

Some of these resources are already well developed for recreation purposes — in local, state, and national parks and playgrounds of all kinds — and are being used to the great benefit or satisfaction of millions of people. But many areas of private lands suitable for recreation are as yet underdeveloped and have great potential.

Next to all these wonderful and tremendous potential resources, especially in the eastern half of the nation, live millions and millions of people, most of whom crave opportunities to have some outdoor fun and educational recreation. Furthermore, a tremendous population density and reservoir of demand live within only 100 miles or so of such resources and recreation opportunities, millions even within 20 miles.

The big question is, how do we get the demand and the supply together? What do local people do to develop such recreation opportunities nearby?

*Some General Perspective*

Recreation is broad. It includes many kinds of activities and facilities. It is far more than outdoor recreation, and outdoor recreation is far more than that on private lands for income. But there is much potential for increasing the latter, especially in the East and Midwest.

One way to get perspective or overall view of recreation is to look at a classification of facilities as follows:

National parks, forests, monuments, and similar areas which are owned and operated by federal agencies.

State parks, forests, roadside places, and recreation areas which are owned and operated by state agencies.

Local community recreation:

a. The county and municipal public recreation departments with their parks, playgrounds, swimming pools, school playgrounds, golf courses, and other outdoor centers or facilities. In the country there are about 2,700 public recreation departments, including about 285 county or city-county departments.

b. Youth centers or recreation centers for indoor activities of all ages.

c. The community activities of all kinds — fairs, plays, festivals, holiday celebrations, sporting events.

Social recreation within organizations and groups. This always needs to be an important part of group programs.

Home and family recreation, including the horseshoe court, basketball post on the driveway, the home celebrations, as well as reading and music; also the family trips and just eating out as a family. Informal, individual leisure activities might be considered a part of this class too.

The commercial recreation activities such as provided by the bowling alley, the movies, the pool hall, the snack bars, and all the rest.

We must also think in terms of different audiences or segments of the population: children, teen-agers, middle-aged people, older people, minority groups, the handicapped, the more affluent, and those with low incomes. Tourists fall into several classes. Few go to a national park for this purpose alone. Tourism includes visits to relatives, to events like the World's Fair, or in combination with some business trip.

Serving tourists who are merely passing through is one thing; providing and operating facilities for them to stay awhile is quite something else. In many rural areas there are opportunities for developing this latter type – educational recreation resources that are not recognized at first. But once developed they could be a lot of interest to both tourists and local people. Research shows that many tourists will stop to stay for a brief period if the resources are sufficiently developed.

About 70 percent of the tourist dollar goes for food, lodging, and transportation, all of which are local businesses. Research indicates that 12 tourists a day contribute as much to the local economy as an annual factory payroll of $100,000. Research also indicates that tourists like most to sight-see, take pictures, and browse in native gift shops. The quality of all these services provided by the local community is important in the recreation business.

These aspects represent important areas of education for recreation development in which clergymen and all citizens of the community can take part. It should not be the job of the government recreation agencies only. Recreation is community business no matter how you look at it. Let us turn therefore to community involvement more specifically.

### *Understanding Your Community*

Communities are networks of social systems related to some kind of land-locality base – neighborhood, town, trade-

area community, township, county or multicounty economic area, metropolitan area.

The community network is made up of many types of organizations, groups, and governmental jurisdictions; also key leaders, power structures, and elements of different social status. Present are systems of beliefs, attitudes, customs, and practices. These affect recreation resource development in one or more ways.

The community also has stores and filling stations, banks and professional services, small or large industries, governmental functions or public services and facilities, as well as the farms and ranches scattered about the country. There is an economic base and tax structure as well as a social base to the community. All of this has a geographic base.

Change, of course, is a major characteristic of all communities – economically, socially, and geographically.

People must believe in recreation before they will do much about providing it for themselves, or for other people on a commercial basis. A favorable attitude toward recreation has grown greatly during the last 20 years. It will grow even more in the years ahead as the need increases for a constructive use of leisure time.

To accomplish this we must expand recreation education among the people as well as improve facilities and services. (The appendix to this chapter presents an easy model, or framework, in three dimensions, for gaining a quick, general understanding of community social organization.)

In the social-economic network, decisions of the total community or of parts of it are made; some are good decisions based on sound analysis, and perhaps others are unplanned or not so good. Local initiative is the key. Local professional people like clergymen can help unlock doors to development.

To paraphrase the song of some years ago, "What Lola Wants, Lola Gets," so it is with people living by communities; what they want they can get if they want it greatly enough. It is a matter of facing up to the facts, problems, needs, and

potentials of the situation, then formulating alternative projects or courses of action, followed by discussions and decisions by the local decision makers.

Several types of organization for community planning and action may be found today. One basic type is the county or area Rural Areas Development Committee. Many of these have subcommittees on recreation development. Other basic types are community improvement associations in small communities, community development councils and social welfare councils for larger communities. These are correlating groups which aim to tie together the special-interest organizations and agencies of a community or county. They seek to give leadership to the overall analysis, planning, and mobilization of human resources for joint or cooperative action.

Local government itself, of course, is the basic type of organization found everywhere for community action on behalf of the total community. Some larger communities, such as small cities over 10,000 or perhaps counties, may have a recreation council to give leadership to community recreation development.

In some places groups of farmers have formed recreation cooperatives to provide certain services such as advertising, insurance, and specific enterprises or facilities that might complement one another. Private recreation clubs, where facilities are developed for select membership use, are also found here and there.

Land-use planning and zoning is also a part of community study and action that must become more widespread. Land-use planning and zoning help provide needed guidance for the development and protection of investments in facilities. Incidentally, the terms planning and zoning are used together. Zoning and the zoning ordinance are but tools to implement the land-use plan. Planning is the important thing. Oftentimes farm people look upon zoning in a restrictive sense. Local people need to become involved in zoning so that it will be to their best long-run interest.

Uncontrolled development breeds haphazard expansion and increases costs and losses. Planning with zoning is essential to encouraging sound and adequate recreation-resource development. More educational effort is needed to foster and to assist in getting more planning-zoning in rural areas. County officials can share information if there is a state enabling act for planning and zoning and can tell what the status is for this kind of work in your county or community.

*Opportunities for Leadership*

Leadership is basic. Project development calls for the assembling of facts about conditions and requirements, analysis and interpretation of the facts and concerns, decisions about priority of goals and about plans to go ahead. Sound community action for development never just happens. It comes from well-thought-out plans and hard educational work on the part of leaders and the professional resources. Leaders must be awakened to possibilities, then trained as to how to proceed. Oftentimes the leaders or decision makers of a community may be least sold on the need for recreation and possibilities of resource development.

The development of leadership for recreation is a basic task and has many facets. It involves attitudes and values of would-be recreation enterprisers and of the community; analyzing and developing the land and water resources; analysis of potential demand; recreation technology that includes an understanding of recreation content or activities, recreation skills, and the management and programing of recreation development.

Leadership education with respect to each and all of these aspects is important. More attention must be given to this in the years ahead.

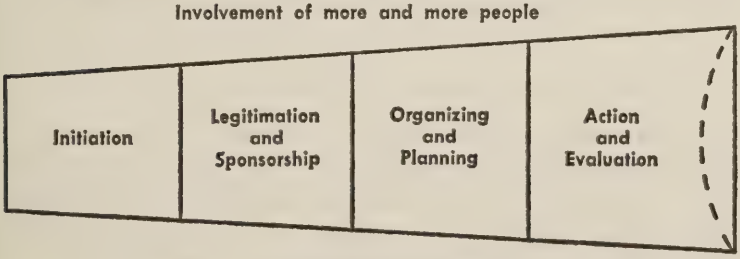
Let us turn to the development, more specifically, of social action and the mobilization of human resources. This means the development of organization for making decisions, formulation of action groups and working teams, the delegation of

responsibilities and the actual work leading to achievement of goals, and the evaluation of results. Mobilization of resources also means involvement of the appropriate power structure and legitimizers all along the line. It may mean developing sponsorship with one or more organizations. Certainly it must mean that a given project or program is the "policy" of the given agencies and groups being involved in it.

When ideas come up through the official planning committees and leaders or administrators, after adequate discussion and understanding, it is more likely that the selected idea or program will become the "policy" of the organization or agency and that it will have the support of its officials.

To sum up, mobilization of resources means developing a base of communitywide support and action for the achievement of given goals as decided by the people. With this involvement, leadership, and policy support, most programs will succeed; without such support a program would generally be doomed to failure.

Most all of these ideas are embodied in the well-known "social-action process" as developed out of social science research in recent years. This process embodies four major steps: (1) *initiation,* or formulating the idea and first seeing how it looks — do so carefully; (2) *legitimation and sponsorship,* or getting acceptance of the power leadership — do so deliberately and thoughtfully; (3) *organizing and planning the program* — do so thoroughly and without too much haste;




The Social-Action Process

and (4) *the action and evaluation* – do so with courage, positive attitude, and work.

Of course, there is no sharp line between these processes. In many cases two or more of them may be occurring at the same time. The important thing is that there be no shortcutting of the process because of haste or of hesitance in contacting certain people. Shortcutting will generally require backfilling later and actually more time spent in the long run. Nor is this process peculiar to recreation development; it may be applied to any type of project or program.

Other lists suggested by some writers include more or less the same steps and processes but in more detail:

| | |
|---|---|
| Convergence of interest | Need |
| Involvement of other resources | Interest |
| Initiation | Study |
| Legitimation and sponsorship | Plan |
| Development of purposeful organization | Organize |
| Plan, set goals | Act |
| Delegation of responsibilities | Publicize |
| Action or execution of plans | Evaluate |
| Evaluation, continued assessment | |

The important thing is logical, systematic procedure with plenty of time for discussion all along the way; plenty of involvement of the right people and the right resources of information or assistance; adequate study and facing of the real facts; specific statement of goals; clear definition of roles and responsibilities; and continued summary of progress and accomplishments.

*Participation of the Church*

It would appear that in many cases the church and church organizations, the clergyman and local lay leaders, might well play an important role in the development of social action. Professional leaders, such as clergymen and school officials, often can provide needed information, depth analysis, and

skills of leadership to situations, as well as be willing to speak out and to work. Furthermore, recreation is important to church programs. Generally, clergymen and other church leaders are concerned that local people have adequate opportunities for wholesome recreation, especially as the time for leisure is expanding and the need for the stewardship of leisure time becomes greater.

The clergyman must exercise his leadership role wisely. He must remember that he may not be quite as much of the community as are the local people themselves and the indigenous local leaders.

The indigenous overall community social system, with all its subsystems represented by special-interest groups, status levels, and power structure, is a powerful force far more fundamental than the local professional people. The leadership of the professionals derives from and amounts to only as much as the community social system allows.

Each professional person must perceive this role with care and develop it according to the situation and in cooperation with the people if his leadership is to be most effective. Support of recreation may be an accepted part of this role in some communities but not in others where further development is needed. Over a period of time some professional leaders are changing attitudes in the community and guiding action toward sound developments.

The professional leader in rural America has a most strategic position and important role. The clergyman is certainly a part of the local professional leadership.

*Keystones for Involvement*

Three keystones for the involvement or participation of institutions and local professional leaders in development programs, such as outdoor recreation, are:

1. Know your resources — the technological information about recreation — and not just from the federal but

from the local and state agencies as well. The key educational resource, of course, is the County Extension Service. Local SCS, FHA, and REA offices are important resources. One frequently overlooked is the public municipal recreation department of a nearby city or county.

2. Know the local situation – economic condition, physical resources and potentialities, and social aspects: the social systems, profile, attitudes, and community-county-area relationships.
3. Follow a logical social-action process in developing projects or programs.

Two additional points are important. First, it is desirable to plan recreation development on a total, communitywide basis. When planning is done deliberately on some kind of community basis and when all main parts of the community know what is going on and have an opportunity to make a contribution, more can be achieved in providing public facilities and developing private recreation enterprises on private lands than if this is done by a single organization or agency.

This leads to some degree of a total recreation plan that will assure the most adequate and efficient development and to a recreation resource complex in which private enterprises can support and complement one another. The result can be more recreation opportunities, higher-quality facilities and services, and greater income from the private enterprises. If public development is done piecemeal and private planning is done without regard to the other developments, this results in competitive and inadequate enterprises.

Second is the idea of planning on an adequately sized community basis. In this regard we must give greater weight to the "economy of scale" and the "economic area" concepts. This means in many cases organizing for community recreation planning on a larger geographic basis than heretofore.

In front of this need for "area" concern is, of course,

population explosion and tremendous technological advancement, from which comes the irreversible trend toward more and more suburbanization and urbanizing of rural communities throughout the land. Social organization will grow into larger units, including cooperation among governmental jurisdictions and the creation of city-county, multiple county, metropolitan, and regional planning and development structures.

Wider-based planning will require new concepts, new mechanisms. Many principalities today are hard put to find adequate recreation spaces within their borders. Another trend will be to go out beyond city and county lines to acquire rights to land and water areas in the hinterland which are especially suitable for recreational uses. These may not be contiguous with the city but may be 10 or 20 miles away in another county. There may be a kind of noncontiguous, leapfrog annexation. New adaptations of old mechanisms such as easements, longtime leases, cooperative jurisdictional compacts, zoning, and taxing power will be developed. Perhaps even one or more entirely new mechanisms may be developed by new enabling legislation which permits and encourages outlying recreation-resource development by public bodies.

Undoubtedly we will see much more of this noncontiguous type of recreation development in the next 25 years. It has in it implications for both the public and the private sectors. It should be encouraged. Community leaders, like those in churches and farm organizations, may find themselves in positions of leadership and action in regard to this trend. Opportunities for them to become better informed are needed.

We need to be people minded as we work on recreation, having a regard for the attitudes of people, for the managerial abilities of would-be recreation enterprisers, and for the public-recreation developers. All of these points call for educational effort and technological assistance to help leaders and groups move ahead accordingly. Both educational and financial assistance are available from various sources.

Certainly the professional leaders of the community, including those connected with churches, school systems, and public agencies, can have a part in all this; so can civic organizations, farm organizations, local industries, and Main Street. Farm people themselves must become concerned because, in addition to the demand for more recreation facilities, sprawling urbanization will be reaching out farther, affecting both the farm operation itself and rural life.

APPENDIX

*A Model for Understanding the Social Organization of an Area*

An easy way to a general understanding of the social organization of an area is to look at it in terms of three dimensions.

The first dimension is *the horizontal, or breadth,* which refers to the geographic factor — the neighborhood, community, town, county, or other locality groupings to which the people feel an attachment or sense of belonging.

A major change of recent years in rural areas, to which agencies have learned that they must adjust, is that because of improved roads and other factors the people now make many more contacts at different places over a wider area than they used to; this tends to weaken the cohesion of the once local community. In some cases other factors are now relied on or developed to maintain the feeling of attachment and unity of such communities; but in many cases the communities of yesteryear have greatly declined in business, population, and cohesion, or unity.

The second dimension is *the length, or special-interest dimension,* which refers to the many special-interest organizations and programs that may be found in an area — farm organizations, civic groups, fraternal orders, religious groups, youth organizations, women's groups, citizen associations, and political groups that relate to the functions of government, as well as many informal groups and cliques.

All these are social systems, and sometimes one or more are linked to another or into some kind of local-county-state chain.

This is the busy part of the community; many people are involved as officers and other leaders or workers in the various groups; many programs and activities go on from week to week, from month to month. This dimension, too, has changed through the years. New groups are formed to serve new purposes. Some groups are dissolved when their purpose has been fulfilled. Many others find it harder and harder to carry on in the face of competition with other types of activities and other places.

Special-interest organizations get things done. They also provide an outlet for the social desires and the leadership abilities of various persons.

The third dimension is *the depth, or social profile.* This refers to the social strata, or status groupings, of the community — the upper, middle, and lower classes; the newcomers and old-timers, or natives; the farm and the city people; the commercial and the part-time or small-scale farmers; and other status classifications which indicate ranking of the people. The most important factors which usually determine status in different communities are income, property, age, length of residence, family ties, race, and sometimes nationality.

Generally all status groups have their leadership, and it is usually necessary to work through such leadership in order to effectively communicate with the people within given status groups or even with given locality groups or neighborhoods. Even special groups, such as racial communities and Indian reservations, have a network of social systems within them, with different levels of status and power structure.

In between these three main dimensions are attitudes and beliefs which act more or less as cement in helping hold together the whole network or community social system with its subsystems.

Thus, every county or other community has its peculiar social structure or network of social systems and other conditions related to this. Programs and organizations of almost any kind are more easily developed and are more likely to succeed with maximum results when they are adapted to the local social organization, or how the people live together as a community. It is especially helpful to have a good idea of the power structure — who the key leaders are and the "legitimizers."

In fact, without at least some adaptation to all this, programs are most likely to fail from the start. Here are some alternative adaptations in order to achieve maximum development or other program results: two or more organizations of the same kind for the same area may be needed; or it may be necessary to subdivide the same project; or different projects of the same organization may need to be pinpointed to particular audiences in the area. Still other arrangements could be worked out to best suit given problem situations.

Extension agents and other professional workers, as well as local leaders, generally learn a good deal through the years about the social organization of the areas in which they work, and undoubtedly many times they have made use of this understanding, consciously or unconsciously. Understanding the social organization of the area in which one is working is a basic and generally useful aid to effective leadership.

*chapter eight*

# Types of Recreation

*Karl F. Munson*

The challenge before Americans today is to live all our lives rather than simply to exist during the increasing leisure life-span. The 46th National Recreation Congress was around the theme "Live All Your Life." The 46 years indicate someone has been considering the challenge of leisure for almost half a century.

Leisure is not a new concept or phenomenon, as may be recognized by Aristotle's statement: "It is therefore evident that there ought to exist in both of them (the best man and the best state) the virtues of leisure; for Peace, as has been oft repeated, is the end of war, and leisure of toil."

Our understanding of the types of recreation must be based on a common concept of leisure in recreation. The Reverend Warren Ost of the National Council of Churches said at the 46th National Recreation Congress: "The church is more concerned with the quality of leisure than she is with the amount of free time. We ought to be able to play to achieve the fullest value of play and to work to achieve the greatest value of work – not just work in order to play more or play in order not to work."

Recreation can be scored against the following list:

a. Recreation or no recreation is determined by an attitude of mind. What is one man's recreation is another man's work.

b. Recreation must be voluntary.

c. Recreation is purposeful.

d. Recreation is approached in a serious manner by the participant. To prove this to yourself, say something to a golfer while he is in his backswing; disturb the water near a fisherman; or observe closely a group of children at play.

*Definition of Terms*

One of the best descriptions of leisure time is to describe it as a quality use of free time.

Our living hours can be divided into three times: existence, subsistence, and free time. Existence time is the time used in sleeping, eating, and the health habits necessary for survival. Subsistence time is the time given to work to provide an economic return to cover all of our living needs. This includes time for preparing for an occupation, also time for those chores around the house (such as putting up the storm windows, mowing the yard) that we do in lieu of having someone perform these services. The time needed to commute between home and job is also part of subsistence. This all lengthens the 40-hour week.

After existence and subsistence times are fulfilled, free time remains. Many feel that leisure time is synonymous with free time. Others say that leisure is a quality use of free time.

Recreation is the active or passive use of leisure time. I prefer at this point not to put any value judgment on any recreational use of this leisure time. This then gives us a definition around which we work. One use of time can be easily moved from subsistence time to leisure time according to attitude. This can be done even with existence time. For example, eating meals in unusual and high-quality restaurants is leisure time for many people. The survival needs of the human body are being satisfied at the same time that enjoyment is being achieved. Work in one's yard may be sub-

sistence or leisure time. For one person this would give great satisfaction and enjoyment. For others the yard work is thought of only as a chore.

The time concept then includes the entire span of recreation: from watching a beautiful sunset to taking part in a vigorous touch-football game; from working on the stamp collection to a vigorous hike along the Appalachian Trail. One may also recreate by taking leadership in the church Sunday school program or by leading a boy scout or girl scout group or a 4-H club. If this concept of recreation can be accepted, one can see the challenge of church leadership, along with eduation leadership, to provide values and skills for quality use of leisure time.

*Recreational Types*

Let us turn to the types of groupings of recreational activities. One possible designation that is being used by government agencies these days is "outdoor recreation." Outdoor and indoor classifications do not provide a very comprehensive framework for studying leisure-time behavior of Americans. It has been quite a successful title for a growing interest in providing land for recreational pursuits in the out-of-doors. But is swimming outdoor recreation with the large number of indoor pools in use? Is dancing outdoor recreation at Miami Beach and indoor recreation in Minneapolis? There are also numerous indoor rifle ranges.

Any categories set up are just as vulnerable to attack as the one just presented on "outdoor recreation."

Here we will not make any distinction between individual and group pursuits. Almost any individual leisure-time skill can be enhanced at times with the social benefits of group participation.

1. *Art*

Art is one of the uses of leisure time that is growing in America. The word is being used here in a general rather

than in a technical sense. This includes music, literature, creative painting, sculpture, etc. In other words, art is the manipulation of order or events for the purpose of producing beauty.

More than 55 million Americans visit art galleries each year. In Illinois there is a town and country art program for amateur artists. Over 5,000 artists take part in this exhibit program. The university art extension staff has difficulty creating enough classes for the demand. Some indications of the growth in the performing arts are the Lincoln Center in New York, the new performing-arts center in Houston, Tex., and the announcement of a performing-arts center on the University of Illinois campus.

Our school systems in America are doing a fine job of developing musicians. Few have the opportunity to continue. There is a need for more orchestras, choruses, and informal musical units available to the public. There are somewhat more than 1,200 community orchestras in the United States today. But compare this with the country's 30,000 high school orchestras, 20,000 bands, and numerous choirs and choruses, and it can be seen that there are not sufficient outlets after high school.

There is a good sign that art is becoming more important in our homes, our schools, and our communities. This includes producing, discussing, and collecting art.

"Art and beauty," says Charles K. Brightbill, "often sought during leisure, have their contributions to make in transforming our environment, in realizing our values. . . ."

2. *Nature*

Because of the present interest in outdoor recreation, Americans are now realizing the importance of maintaining part of the landscape in its natural state. There seems to be an inner urge of man to return to nature. Some examples of this urge are the Cook County Forest Preserve in the Chicago

metropolitan area, the Cleveland Metropolitan Park system, and Central Park in New York City.

Driving for pleasure is the most popular form of outdoor recreation. The average family drives somewhat over 5,000 miles a year for pleasure. Natural scenery needs to be conserved along our highways. Wisconsin and several other states purchase easements from landowners to provide for scenic views and to avoid billboards that would obliterate the scenery.

The National Park Service is providing many new highways built specifically for sightseeing. New York issues a color bulletin in the fall to provide up-to-date information on the beautiful color of the trees.

Shenandoah National Park in Virginia has all of its facilities reserved almost a year ahead for the month of October. The cars are bumper to bumper to Front Royal, Va., for the entire 100 miles of the Skyline Drive.

Air transportation makes possible the enjoyment of panoramic views of magnificent autumn forest beauty. On a recent trip to Washington I was amazed at the beautiful red color of the Ohio and West Virginia hills and mountains.

In a rural county near Cleveland, Ohio, traffic counters were placed on all of the rural roads. An increase of traffic from 20 to 40 times the regular flow occurred on Sundays when there was beautiful weather.

One of the growing types of recreation is family camping. Approximately 10 million families own some type of camping equipment, ranging from a pup tent to a self-contained trailer or bus. On the third weekend in May 1963 about 25 thousand people visited the Family Camping Show on the 9-acre forested Illini Grove on the University of Illinois campus. The camp planners invited 45 families to camp on the grounds and display their equipment along with the companies' displays of new equipment. They had to turn down 25 additional families who wanted to come at their own expense and show their enthusiasm for camping. The average camping

family includes two children and has an income of $7,000 to $10,000. They come from large cities and small towns.

Walking for pleasure and picnicking rank high as forms of outdoor recreation. These forms and also wildlife observation occur in forest preserves and parks. Between 1952 and 1962 the population increased nine percent. At the same time visits to state and county parks increased 118 percent.

3. *Participation Hobbies*

There are about 15 million philatelists in the United States. If these stamp collectors ever decided to boycott the U. S. Post Office, the department would have to go to Congress within a month for additional funds. Over half of the stamps purchased in the U. S. reach a collection book instead of being canceled on a letter.

Coin collectors are about as numerous as stamp collectors. Ham radio activity is increasing; it is a hobby that gained some publicity in the 1964 national political campaign.

One of the growing collection hobbies is that of "rock hounds," people that look for unusual specimens of geological conditions. Many of these are also lapidarists (stone polishers). Mail-order companies sell many stonecutting and polishing kits.

In this same area are the birdlife enthusiasts, astronomy experts, and many others with participation hobbies. I have a friend who collects old editions of McGuffey's *Readers.* Cameras have become such a hobby pursuit that one of the best stocks that can be purchased is that of a camera and film company. About 35 million Americans spend 400 million dollars annually on photography.

One of the most expensive hobbies is raising purebred cattle, thoroughbred horses, or some other livestock for purely recreational purposes.

4. *Participation Sports*

Participation sports are activities that individuals or groups can participate in without too much organization. One of the

largest of these is boating. From 1952 to 1962 the number of outboard motors increased 94 percent.

Swimming is probably now and certainly will be the largest participation recreational sport. Indoor swimming and outdoor swimming together exceed driving for pleasure. By the year 2000 it is predicted that outdoor swimming will outdo driving for pleasure. Swimming skills are best learned at a young age. Swimming is one of the best exercises for the human body. It utilizes a great number of various muscles.

Archery is gaining interest. This can be a family-type sport. There is a tremendous increase in bowling — a wholesome trend that can also have family aspects.

Hunting is a billion-dollar-a-year business. The farmland owner and the hunter are going to have to work together to provide the needs for the future.

Fishing is a two-billion-dollar business. One of the best quality fishing sports according to the fishing biologists today is the farm pond. There are many other sports we could mention here, but these are the most important.

5. *Reading*

Reading is a hobby that deserves special mention. Even with the advent of television the amount of reading has increased markedly in the last few years. The church and community have a challenge to provide quality reading material.

6. *Spectatorship*

There is recreational value in watching competitive sports. A person expends emotional energy in a football stadium as a spectator, although strenuous physical exercise is missing.

7. *Organized Sports*

Organized basketball, volleyball, and other sports for adults in the community will probably remain important as they have been in the past. They have been commonly thought of as recreation. Individual pursuits and low-organized activ-

ities are becoming more important. The challenge to a professional recreationist is to provide opportunities for these pursuits as well as for organized programs.

8. *Service to Others*

Giving service to others is certainly a recreational activity. A boy scout leader may have felt it his duty to take the position, but he gains a recreational experience himself. Community service is an important and healthy form of recreation. Through service to others a person can gain self-respect, personal confidence, and human satisfaction.

These types are not exhaustive, but they reflect something of the breadth of recreation today.

*Values in Leisure*

Participation and action are important in recreation. The act of creating something provides a re-creative experience. Perhaps our culture and technology exceed the margins of upbuilding recreation when so many goods and services are performed completely for us. In his study, *The Challenge of Leisure*, Dr. Charles K. Brightbill makes this concern vivid: "Now you can take a vacation which needs no planning, travel in a car that needs no lubrication, wear shirts which require no ironing and take pictures with a camera which needs no focusing. You can play golf with no walking, reduce with no dieting, exercise with no moving, and garden with no planting. The passion for nothingness is everywhere! Who could ask for anything less? All this nothingness costs us more — not only in cold, hard cash but also in warm, soft, self."

A value system certainly is important to a leisure society. I believe we are starting to live in a leisure-centered society instead of in a work-centered society. I believe that our value system needs a little readjusting.

*chapter nine*

# Outdoor Recreation in Meaningful Life

*Richard R. Caemmerer*

Life has meaning when it has been shaped by an experience or event, when a deposit has been laid up in the organism for memory and for growth. Such experience and events are those in which the inner life has been reached, its drives and concerns, anxieties and fears tapped, and its ambitions gratified. What has religious faith to do with meaningful recreation?

When we search for the contribution of religion to meaningful life, we first examine experiences, including recreation, as to whether they are right or wrong. Norms for this judgment are used religiously. Are actions the will of God, discerned in a general natural law or in specific revealed demands? The history of religious groups can be written around those with ascetic or puritan principles sharply limiting what is right or good, and the libertarian ones granting maximum freedom and offering guidance in general principles rather than precise statute.

I belong to that tradition of the Christian church which finds it supremely important to equip people to love God, to fulfill His intentions, and to give oneself for the needs of the next human being on the assumption that we are not born with this capacity. Therefore meaningful life has to be a blend of intake, power from God Himself to live such life; and output, living life for the purposes of God and needs of men. When the intake is limited, the output shrinks or flows from

forces other than those of God in Christ. When the output is limited, the intake becomes unreal, formal, sterile.

What are contributions of the Christian religion to this subject with reference to both intake and output? What influence does recreation, especially outdoor recreation, have on the life that fulfills the intention of God, that contributes to reverence and dedication to God and regard and concern for the next person?

*Relating Recreation to Life in Christ*

One approach to our question is that recreation is outside of labor and occupation. It is an act in leisure. Most American males enjoy playing ball. They find it a recreation. But the professional baseball player does not call it recreation.

One assumption behind this approach is that labor, that which is done for subsistence, involves wear. The Genesis account of the fall of man into sin does not curse labor but the ground (3:17-19), which now produces sorrow, sweat, and death because of man's rebellion against God. Recreation supposedly grants recuperation from this wear and fatigue. This puts sleep and relaxation, food and drink, carefreeness and frolic into the domain of recreation. Yet this is not the whole theology of labor. Labor is a useful discipline against a destructive idleness (Prov. 12:11; 14:23; 20:13; Eccl. 9:10). It is the way of taking care of men in need, an agency of Christian love for which we are designed by God (Eph. 4:28). God's gifts for our refreshment are precious (Ps. 104:14-15); their misuse in idleness and intemperance is disastrous. (Prov. 24:30-31; Rom. 13:13)

The assumption that recreation is simply the opposite of labor views labor as that which is done under orders while recreation is that which is done at our own choice. Ancient and current doctrines of freedom may seem to suggest that leisure and recreation are closer to the kingdom of God than work. Dietrich Bonhoeffer's concept of the "world come of age" is being interpreted to suggest that the secular world,

devoid of religious impulse, is another and valid expression of the life of God. Man in automated industry may expect to spend most of his life at leisure. He therefore must overcome the assumption that work is godlier than play and find wholly new ground for the meaningful life.

I find this position suspect on several counts. God has through Jesus Christ set us free indeed from every legal demand. But He has set us free for putting ourselves into the service of God and men. What makes labor under orders irksome is not the orders but the ill will of the person under orders. Many a person labors up to the very limit of his capacity with joy, and he may be doing only what is ordered. Conversely, those of us old enough to remember the corrosive influence of many millions out of work in the Great Depression know that enforced leisure is no recreation. Granted that man is made to exert free choices – and this doctrine is subject to question – we are still face to face with man's problem of making the right choices. Choice requires both the mind to distinguish and the heart to want to do the right thing. We are left with the question: How can people be led to engage in the most constructive recreation? What are valid and powerful influences? The Christian man, it seems to me, cannot envision a twilight zone in which he is safe to exist without a claim on him from either God or devil. It was in the area of impulse for daily living that our Lord said: "He that is not with Me is against Me." (Matt. 12:30)

Finally consider the assumption that the choice between labor and recreation involves an ethical dimension, that one is more right in the sight of God than another. Rather than a universal principle of natural divine law, it seems to me that we are dealing with our own oversimplification of God's demand to serve Him as we serve our fellowmen, and the assumption that the one way of service is work. In Christian terms, we have to be aware not just of the output but of the intake. How are we charging our own life for service?

The story of Jesus in the home of Martha and Mary illus-

trates the principle. Martha proposes to work hard in her service to Jesus and is chided for not giving priority to the intake of His own word as did Mary (Luke 10:38-42). The point is not that the only proper recreation for the Christian is Bible study. But the point is that both work and play, labor and recreation, are to be done in the name of Jesus, with full room for rendering service and for remembering the significance of Jesus' atoning act, by which our entire life becomes God's action among men. (Col. 3:16-17; Phil. 4:6; 1 Cor. 10:31)

The simplest device by which the Christian manages this is to reflect, preferably out loud toward his companion in disciplines of word and praise, upon the thankworthy acts of God that place him in the position both of service and of enjoyment. These disciplines are brief, like words of thanksgiving over meals; or casual, like expressions of awe or joy when gazing on landscapes or appreciating companionship and suggesting the recognition of God at work; or formal and sustained, as in common worship. When this goes on, not just the exertion of labor but the enjoyment of God's good gifts becomes part of life in Christ.

*Constructive Aspects of Recreation*

Another approach to the place of recreation in the meaningful life is to assess the types of recreation as constructive methods of producing meaning to life. As we do this, we stretch the meaning of "recreation" to the limit. Every individual is apt to employ his own biases as to what he terms reviving, refreshing, and amusing about recreation. We here meet three modes of recreation that have received special thought from the theologians.

The first is the use of leisure for contemplation. This stands high in the esteem of many theologians, for it involves the time away from the preoccupations of work. The individual can assess life, ponder the meaning of God to himself and his significance in the plan of God, add to the inward dimension

of life, and practice the skills of reflection. Here the average individual needs assistance. For the serious believer in God this use of leisure is necessary both for sustaining religious faith and for the growth in the skill of faith itself, the hold on the unseen; the will to confront the claims of God in life and not merely the demands of moods and instincts and hungers.

Many an individual, even when he is religious, will question whether this use of leisure can be termed recreational. Recreative, yes, contributing to the renewal of spiritual thought and life. Recreational, no, if by that we mean the standard use of the term in the average American household with its connotations of "having fun." More precisely, the average American Christian needs a great deal of help for the meditation and concentration that nurture of the inner spiritual life demands. He is apt to think of it as work rather than play. The Psalms carry out the suggestion that the contemplation demanded in valid worship requires effort; we get something out of worship in proportion to what we put into it.

The average American will feel more at home, when appraising his own recreation, when you talk about its providing physical and mental refreshment. Here we walk a fine line between escape, reaction against fatigue or boredom on the one side, and refreshment, the actual restoration of inner powers and regaining of will to work and to serve. In this sense the simple and habitual routines of food and sleep pertain. But here fit also the routines of change. The young mother run ragged by her brood speaks of being stir-crazy and relishes an evening out. Vacations operate on the theory that participants do something other than the mailman's holiday and find the old job pleasant by contrast with the disorganized past. Conversely, the family goes to the lake or the river for 2 weeks of fishing enjoyed by the male members of the household while the mother keeps house on antiquated equipment and yearns for the routines of the city. Many weekenders assume that escape, even at the expense of Mon-

day headaches and flat wallets, is worth it, and they become "hooked" by the habits of escape.

It is hard to talk about the religious contribution to the meaningful life in this context without sounding priggish or puritan. But while the Christian faith leaves wide latitude for fun and is grateful for simple and large refreshment, it is severe about the misuse of human resources and the waste of human potential. Dr. Heinrich-Herman Ulrich of Stuttgart, in an article on man at his recreation quest and the church (*Evangelische Welt,* Bielefeld, XIII, 19 [Oct. 1, 1964], 562 to 566), ponders the dilemma of the church, which owes help to current man now alienated not through his work but through his leisure. As Christians approach these questions, they have to confront the web of habits and attitudes, sets and customs that control us all, in our time particularly, because of the network of mass media. The meaningful life has to arise out of a man's desires; it is not just a façade applied to his surface.

In this connection, and particularly in reference to outdoor recreation, we need to face the meaning of sport and play and the relative spheres of the spectator and the player. To watch the behemoths of professional football engage in mass mayhem can leave the interested spectator emotionally battered, even at his TV set. This becomes outdoor recreation if he picks himself up and goes to see the game. To what extent this is recreation in a driving snowstorm with nips at a half-pint for solace is obviously a question. Nevertheless, for a spectator of a critical athletic contest, absorption in a crisis that actually involves no harm to anybody, compounded with loyalty to a group of men who are doing their very best in their aggregate of technical skills and personal courage, does not seem to be a bad thing.

Play in which we ourselves engage is another matter, in which the dimensions of escape and refreshment find corollaries. The ritual of golf rapidly acquires such rubrics as the nineteenth hole. It is a unique individual for whom even

that game can be played against par and not an opponent. There are men for whom games from bridge to bowling are an opportunity to become heartily irritated; presumably the end of the game implies a discipline of changing the mood. On the other end of the spectrum is the man who walks or swims regularly for the simple care of his health, and enjoyment or mood have little to do with his choice.

Theologically several principles seem involved here. One is the stewardship of and respect for the human apparatus over which each person is the chief caretaker. Paul Tillich and Erich Fromm have impressed the lesson that a person with no respect for himself is an unlikely candidate for respecting others. Related to this principle is the concern for mental and physical health as a part of our total self with which we love God and serve the brother. The talents which God gives may vary in excellency. The obligation to produce a yield with them is constant (Matt. 25:14-30). Contemporary mores of self-indulgence in food and drink, tobacco and sex stimulation, amusement and garrulity thwart the process. The problem is solved not by puritanical restrictions and prohibitions but by setting up practices that protect and foster the total man.

Finally we view the social dimension of recreation. Psychologically we appreciate the dynamics of the group. Theologically we are at home here, for man is made by God to live for the next man; his love to God and his love to men are one package.

Most sport involves an opponent or a partner if not a whole team. Participation involves the will to excel, the quest for a skill, the curiosity about human ability, or the use of toys and tools. In team play and sport the appreciation of help from another enters. The religious dimension adds another concern: the interest in providing enjoyment for the next person. Again this may sound priggish. Yet this is precisely what the Christian faith is for. It is to reach the next person without pride or self-consciousness. Group play along with hos-

pitality becomes a basic matrix for the exchange of concern of untroubled Christians.

At this point the significance of the family becomes apparent. Children do their best learning through play, and the elders are kept youthful by having children about. Here the valid and constructive processes of recreation have to become established. For the cheerful and interesting activities of young and old, sharing in each other's refreshment, strengthen the deeper bonds of responsibility and prepare for the crisis of need.

*Population Groups and Outdoor Recreation*

In a simpler society work and play were closely related. *Die Meistersinger* shows guildsmen practicing their poetry as they labor over their tools. Boys and girls rode behind plows in the daytime and had root crops to sort, or hemp to card, over the songs by the fire at night. No labor was totally devoid of recreation, and no recreation was completely useless. On farms the march of the seasons was epic; birth and death of animal and man had a close kinship. Nature on the farm even in a mechanized present is charged with movement and color. Over the seeming gamble of the good or bad year the hand of the provident God is not too hard to see. Recreation for the farming family caught up in the mechanization of today lies in new horizons for family living, in camping and travel.

The crowded inner city is the truly underprivileged area. Here is the tyranny of pavement, the domain of the man-made. God seems distant because so many processes of human manufacture intervene between God and men, because God's distribution of His gifts is hampered on so many sides. We hardly need to recount the experiences of astonishment and discovery of inner-city dwellers brought into the combination of open sky, air, and sea with an accepting fellowship of people. The problem is how to make the experience of the outdoors translate itself to the aspirations of city life. The intelligent provisions of municipal government for parks and recreation are

crucial, together with the interpretation of God at work in His people and in His created world.

The suburb, on the other hand, seems an ideal setting for the refreshment that comes with the outdoors. It is a symptom of flight from the city. Here the population explosion seems more at home than on the pavement. Here the child can gaze undisturbed at a flower or an insect; a youngster can raise his own three rows of radishes and lettuce; a father and his children can work on their lawn. The suburban standard of living makes possible expeditions on highways to new scenes and insights. The chief problem of the suburb lies in the handicap that its homeowners are in transition to higher echelons of society. Parents may pack children off to summer camp and subtract the family ingredient from the out-of-doors. However, the theological imperative directs itself in the first place to the family.

The largest single ambiguity in outdoor recreation is spectator sport. Intrinsically wholesome spectacles can become a merely selfish occasion or an escape from responsibility. The clue to meaning within the range of life in Christ is conscious planning and sharing. The chief peril for conscious choice and use is custom. What others do we tend to do. This has produced the curious situation that vapid television shows receive top ratings. The raters fail to explore what the people think as they watch them. In the matter of outdoor spectator sport a newer complication is that of traffic and crowding. This will not necessarily improve. With crowding, the by-products of irritability and weariness mount over against refreshment and change. This appears to be the area where the religious person needs to exercise and encourage self-discipline.

Outdoor recreation can be a counterpoise to indoor labor and an occasion for useful contemplation. Not everybody is equipped to be a Thoreau, a John Burroughs, or a John Muir. In a casual walk a person, rejoicing in autumn foliage, can for a few moments expand his thoughts of thankfulness and

recognition of God at work. Recreation can significantly influence the factor of health, Dr. Thomas K. Cureton of the University of Illinois suggests, by stimulating circulation and forestalling premature aging. This may involve merely walking, preferably fast, if no other form of outdoor recreation is at hand. Work on the house or yard is a constant option.

Conservation of health is to be consciously sustained by religious conviction in relation to recreation outdoors in groups, play, or the avocations of the householder. Travel and camping are useful experiences for the conscious insertion of the religious dimension. For 35 years I have enjoyed 2 or 3 weeks a summer at Lake Michigan under the guidance of a man who respected God as Creator and knew the wealth of the stars and the intricacy of growing things. These weeks have enriched the life of myself and my family immeasurably. In this setting sports became a group activity in which winning was a convenient impulse for doing well but losing was no disaster. It was my task to make the religious ingredient explicit. This can be done without being mawkish. For God is very near what He has made, and life through His Son is concrete where we learn to live for each other's good.

Life remains meaningful if it does not become thoughtless and stereotyped and if the person can "get away from the grindstone" for relief from fatigue and new perspective. Travel is not the only possibility. In most localities the march of the seasons works changes in sights and sounds about us, in modes of life, and in the appreciation of heat and cold. Travel can include the accent on the world of sky and sea, heights and depths, as well as people. But each must interpret to himself the stake of God in what he sees and enjoys.

*Training for Meaning Through the Outdoors*

Assistance is necessary to reflect on the values of the outdoors with benefit. The initial training that we ourselves must receive in order to reflect beneficially on outdoor values is through the family.

Recollections of the writer of assistance given him to recognize and ponder outdoor values may be helpful at this point. My father moved to Colorado in advanced stages of tuberculosis 65 years ago. As a boy I found in him a reverence for growing things, a delight in walking, an awe in looking over the sagebrush prairie, a spreading wheatfield, or the leaping Rockies. His responses were communicated. I can smell the Colorado air. I can see the distant tossing peaks 125 miles in every direction as though it were yesterday. It was 46 years ago that I stood on top of Gray's and Torrey's Peaks in Colorado in the company of my father, who was also my pastor.

To train for meaningful life in outdoor recreation it is necessary to engage the family as the teaching and experiencing unit in recognizing God at work in His outdoors and in His people. Here lies the first preventive against spectatoritis and being victimized by the crowd habits.

Christian people need to be innovative and take initiative in marshaling the resources of the community to make outdoor recreation available. Separation of church and state, or sometimes suspicions of the welfare state, have made us reticent to take this initiative. Sometimes we have used such ideas as rationalization for our inaction. We do not brand our government a welfare state because it provides police protection, establishes jails to house criminals, or stamps out pornography. It is no more incongruous for government to prevent crime by facilities for outdoor recreation on the local, state, and national scale than by police patrols. It is not welfare statism when government helps to preserve human health and reduces sickly deviations that feed on the dank indoors.

The church is undertaking a number of direct ministries to foster and to interpret outdoor recreation. Dr. Heinrich-Herman Ulrich, quoted above, lists the following categories that such ministries must take:

1. The ethical-pedagogical. Here he sees the task of the church to suggest valid and constructive leisure-time and vacation activities.

2. The parochial-pastoral. He recommends more care to recommend worship facilities to people in their travels and vacations.
3. The missionary-diaconic. Lay people need to be trained, especially for camping service, to construct the church's role away from home: presence, service, and communication.
4. The social-diaconic. When families are unable to take their vacations because of lack of funds or family complications, appropriate aid for vacation purposes should be extended.
5. The total church. Congregations need to look beyond the limits of their own work and see a population with increasing leisure time and plan their ministries together.

Capital and labor, government and science stand at the threshold of the automated age aghast at the powers and the problems being let loose upon us. Our task as Christians is to realize that we are not to be victims of these problems but agents in their solution. We are dealing with the heart of the new and untried, a proportion of leisure time hitherto unthinkable.

> Be most careful then how you conduct yourselves: like sensible men, not like simpletons. Use the present opportunity to the full, for these are evil days. So do not be fools, but try to understand what the will of the Lord is. Do not give way to drunkenness and the dissipation that goes with it, but let the Holy Spirit fill you: speak to one another in psalms, hymns, and songs; sing and make music in your hearts to the Lord; and in the name of our Lord Jesus Christ give thanks every day for everything to our God and Father. (Ephesians 5:15-20 NEB)

*chapter ten*

# The Christian Family in God's Creation

*Harold J. Belgum*

If this were a sermon, my text would be Psalm 104. At least I would read parts of it.

> Bless the Lord, O my soul!
> O Lord my God, Thou art very great!
> Thou art clothed with honor and majesty,
> who coverest Thyself with light as with a garment,
> who hast stretched out the heavens like a tent. . . .
> Thou didst set the earth on its foundations, so that
> it should never be shaken.

After a strange catalog of living things from lions to cows to trees to badgers to birds, the psalmist observes quietly:

> When Thou givest to them, they gather it up;
> when Thou openest Thy hand, they are filled with
> good things.
> When Thou hidest Thy face, they are dismayed;
> when Thou takest away their breath, they die and
> return to their dust.
> When Thou sendest forth Thy Spirit, they are created;
> and Thou renewest the face of the ground.
> May the glory of the Lord endure forever,
> may the Lord rejoice in His works.

The psalmist closes with a word which I will offer to the Christian family as it ventures out to open itself to the splendor and mystery of God's creation (substituting "we" for "I"):

We will sing to the Lord as long as we live;
we will sing praise to our God while we have being.
May our meditation be pleasing to Him,
for we rejoice in the Lord. (Ps. 104:1-2, 4, 28-31, 33-34 RSV)

*The Supreme Article of Faith*

But this is not a sermon. It is simply a series of thoughts on blessings that might come to Christian families if they were able to open themselves to God's creation and if they were able to honestly say with Luther:

> This is the supreme article of faith of which we speak: I believe in God the Father almighty, Maker of heaven and earth. And whoever honestly believes this is already helped and is once again brought back to the place whence Adam fell. But few are they who go so far as to believe fully that he is the God who makes and creates all things. For such a man must be dead to everything, to good and bad, to death and life, to hell and to heaven, and must confess in his heart that he is able to do nothing by his own power.[1]

I was amused by reading in a book on recreation that leisure is "not importantly composed of things like eating, sleeping, cleaning up, elimination and medication." These are the only points of leisure that many persons seem to have today. It may be that these very times are, on the contrary, remarkably important. They are times to remember simply that we are alive; living, not dead, not buried. They are times to thank God for His abundant and splendid gifts: mealtimes, awakenings in the morning, goings to bed at night, washings and purifications, healings.

Somehow we Christians seldom thank God for our eyeballs, eardrums, nostrils, tongue, and the 40 miles of nerves honeycombing our skin through which we enjoy our symphony of sensations. The gifts of God that come streaming

[1] Rudolf Bultmann, *Existence and Faith* (New York: World Publishing Co., 1960), p. 181.

into us each hour of our waking lives, are too simple, too elemental, to be recognized as gifts. They just come to us like the grace and love of God. Without effort they arrive and give us gladness, sweetness, song, joy of life.

I like St. Augustine because Christianity to him was not only spirit; it was body too. In his *Confessions* he says something like this: I said to the things that throng about the gateways of my senses, "Tell me about God." Then all these things that give me sensual pleasure joined in a loud voice and replied to me, "We are not God, but He made us! And He made us for your pleasure!" Then Augustine speculates on what life would be like if his inner man were cut off from his outer man, if the body with its gateways to God's creation, the senses, were not joined to the inner man in his own being.

The fact that I am trying to convey existential, sensuous, nonverbal experiences of the Christian family confronted by God's creation in a series of words strung out in sentences on lines of type is really rather comic. What can lines of type on flat, dry pages communicate about the symbolic meanings of all creation: "the water of life" in God's thousand lakes and rivers and lagoons and rains; "the firmament of faith" in God's endless acres which bring forth what every living thing needs to stay alive; "the breath of life" in the wind that Christ used to explain the Holy Spirit to Nicodemus and that announced the presence of God on Pentecost Sunday; "the light of the world" in all light, candles on the altar, lights on the Christmas tree, the morning star, and most of all the sun that brings us light, warmth, and energy to live?

The Bible vibrates with signs and symbols not made by people but made by God: *water* — fountains, rain, rivers, wells; *earth* — trees, grain, fruit, grass; *air* — mouth-to-mouth breathing in Genesis, storms, spirit, wind; and *fire* — light, sun, moon, stars, lamps, candles, incense, burnt offerings.

These are the four elements that men of faith in the Middle Ages took to be the "stuff of creation." These elements may turn out to be the most meaningful religious symbols in

scientific America. The reason is twofold: they are elemental and Biblical, and they are available to all people in city, suburb, and slum as well as on a prairie, mountain, or plateau.

It is not customary in print to ask the reader to stop reading and start to sing. But I hope you will sing. Don't read it! Sing it!

> This is my Father's world,
> And to my listening ears
> All nature sings, and round me rings
> The music of the spheres.
>
> This is my Father's world;
> I rest me in the thought
> Of rocks and trees, of skies and seas,
> His hand the wonders wrought.[2]

It is one of the few hymns in which the doctrine of creation is brought close to the common man through the common experiences of life.

Try a little experiment. Read the stanza silently. Read it out loud. Then sing the stanza. Augustine said, "He who sings well prays twice." I think he means that singing brings the body into the act. The outer man joins the inner man.

Perhaps most preachers, theologians, and church leaders pay little attention to the First Article because it connects "God, the Father Almighty, Maker of Heaven and earth, And of all things visible and invisible," with such common, everyday, earthy, simple things as getting up and going to sleep, eating and defecating, drinking and urinating, inhaling and exhaling. With lions, cows, badgers, and birds! It's all rather humiliating.

### *Poets, Painters, and Creation*

It takes a poet or a painter to uncork the mystery of the mundane. The poets of the Romantic Movement in England set themselves to this task. They looked at the results of the Industrial Revolution: the hunger for profits, the exploitation

[2] *Service Book and Hymnal,* No. 487.

of children, the "povertied" classes, and the uglification of the landscape.

They were convinced the Maker did not intend His children to be so utterly divorced from the gifts of creation. They began a crusade to connect persons with God's creation through their poems.

Wordsworth said: "I will write about the simple and the everyday in such a way that its splendor and mystery may be revealed." He wrote:

> My heart leaps up when I behold
> A rainbow in the sky:
> So was it when my life began;
> So is it now I am a man;
> So be it when I shall grow old,
> Or let me die!

Shelley believed a revolution was needed and felt the winds of Pentecost blowing across Europe:

> O wild West Wind, thou breath of Autumn's being,
> Thou, from whose unseen presence the leaves dead
> Are driven, like ghosts from an enchanter fleeing.

Keats listened to the music of the nightingale:

> Perhaps the self-same song that found a path
> Through the sad heart of Ruth, when, sick for home,
> She stood in tears amid the alien corn;
> The same that oft-times hath
> Charmed magic casements, opening on the foam
> Of perilous seas, in faery lands forlorn.

Blake asks a question which is so close to home for us in America that, if we are sensitive, we wince as we read it:

> And did those feet in ancient time
> Walk upon England's mountains green?
> And was the Holy Lamb of God
> On England's pleasant pastures seen?

Does poetry say anything to you? Or was your childhood sense for the poetic killed by some high school or college

teacher? Perhaps there is still a green sprout of poetry left that by the grace of God could flower into a new understanding of nature. The late T. S. Eliot contended that by teaching poetry we have killed it. Poets have honestly tried to connect us with God's creation.

A French Catholic painter who died a few years ago in his eighties has made a deep impression on me. He spent much of his life trying to paint the presence of God in the everyday, the natural, the ordinary.

My first wife, Evelyn, was a choir director. When she was dying of leukemia, the choir directors of Minneapolis-St. Paul gave her a print of Rouault's *Christ Calling the Fishermen by the Sea.* We spent much time studying it together. It is a mysterious painting. The sun is shining. Where you would expect the figures of Christ and the fishermen to cast a shadow, there is a pool of life. The clouds are not like clouds. They are three shapes that clouds never take. You know the painter is intending the Trinity. The painting is suffused by "a light that never was on land or sea."

One evening our pastor came over. He selected parts of the Gospel of John and read them to us. They had to do with light, a new kind of light that was breaking in upon the world. This is the kind of illumination that can come from the painter, the poet, and the preacher. It illumines human experience with supernatural and divine meaning.

I learned from Rouault that far more important than the precise visual reality of the shore, figures, and weather — the day Christ called the first disciples — was the presence of God.

Allan Watts was concerned with what he considered limited, flattened out, conceptual, and purely grammatical expression of Christians when they respond to God's creation. He began to explore the Oriental approach to nature. I can't make out whether Allan Watts has become a Buddhist or remains a Christian trying to benefit from the Oriental sense of creation. But he does make me think about nature (God's creation) in a fresh way.

Western Christendom, says Watts, always tries to reduce its encounter with God's creation to concepts, sentences that pin it down and master it. We describe, classify, organize, name, analyze, and master nature. We wish to show our superiority over nature and to demonstrate our own amazing abilities.

The Oriental mind, on the contrary, recognizes that God's creation is somehow unfathomable and is to be received, enjoyed, and revered. The Oriental artist contents himself with trying to catch "the echo of the eternal" in a common sight, an everyday event, one human experience. The Oriental poet may simply describe the light of the setting sun on three pine trees whose branches are covered with snow. He may do it in five short lines. This is his way of communicating his sense of kinship with his Creator.

*Kinship with Creation*

How do you communicate your sense of kinship with creation to others: your mate, children, friends, or your family of faith?

Leave your location and come back through the centuries. Meet a man who by the grace of God became a brother to the sun, wind, and rain. He is Francis of Assisi. They now call him St. Francis. Listen to him as he praises the Lord of creation. He does so by connections between himself, God's creation, and God. Read his "Canticle of the Creatures" very slowly. The simple and everyday profundity of its meanings will not come easily:

> Praised be my Lord God with all His creatures; and specially our brother the sun, who brings us the day, and who brings us the light; fair is he, and shining with a very great splendour; O Lord, to us he signifies Thee!
>
> Praised be my Lord for our sister the moon, and for the stars, the which He has set clear and lovely in heaven.
>
> Praised be my Lord for our brother the wind, and for air

and cloud, calms and all weather, by the which Thou upholdest in life all creatures.

Praised be my Lord for our sister water, who is very serviceable unto us, and humble, and precious, and clean.

Praised be my Lord for our brother fire, through whom Thou givest us light in the darkness; and he is bright, and pleasant, and very mighty, and strong.

Praised be my Lord for our mother the earth, the which doth sustain and keep us, and bringeth forth divers fruits, and flowers of many colours, and grass.

Praised be my Lord for all those who parden one another for His love's sake, and who endure weakness and tribulation; blessed are they who peaceably shall endure, for Thou, O most Highest, shalt give them a crown.

Praised be my Lord for all those who pardon one anfrom whom no man escapeth. Blessed are they who are found walking by Thy most holy will, for the second death shall have no power to do them harm.[3]

Gertrude Stein wrote: "A rose, is a rose, is a rose." Do you suppose she was making a theological comment on God's creation? Do you suppose she was saying that God's creation speaks for itself?

In Montana one Sunday I was surprised when a pastor brought out a rosebud, set it on the altar, and announced the birth of a baby into the congregation. The birth of a baby is a miracle of God. The blooming of a rose is a miracle of God.

When a young lover digs into his bank account and orders "one dozen roses" sent to his girl friend, what is he trying to tell her?

Robert Burns, the poet of Scotland, explains it:

> Oh, my luve is like a red, red rose,
> That's newly sprung in June:

[3] "The Canticle of the Creatures," St. Francis, is reprinted with the permission of Charles Scribner's Sons from *A Diary of Readings,* by John Baillie, copyright 1955.

Oh, my luve is like the melodie
That's sweetly play'd in tune.

*The Mysterious Gift of Time*

You and I have many things in common with red roses. We need earth, water, air, and sunlight. We appear suddenly. We live. We disappear suddenly. We have a limited amount of time. By our Creator we are given the mysterious gift of time, inside which we are to become and be, exist and perform according to some mysterious potential that our Creator breathes into us.

God's creation helps us think soberly and joyfully about time. The swallows return to Capistrano to build nests, lay eggs, and teach baby swallows to fly. The apple tree blooms, bears fruit, and sheds its leaves for winter. The spring equinox and the moon set for us the time to celebrate the resurrection of our Lord. All mornings remind us of our beginning. All evenings remind us of our ending. In *The Grapes of Wrath* Ma Joad keeps telling her family, "We will take one day at a time." What else can we do? God gives us one day at a time. Who knows when we will come to the end of days?

A new and glorious sense of the monumental importance of "the day" through encounter with God's creation might transform lives.

Do you know the first chapter of the Bible by heart? If not, read it aloud. Notice the refrain, "There was morning and evening." The whole creation story is cradled in "the day." Our lives are lived in "the day."

Dietrich Bonhoeffer writes on "the day":

> The day is the first finished work of God. In the beginning God created the day. The day bears all other things, and the world lives amid the changes of the day. The day possesses its own being, form, and power. It is not the rotation of the earth around the sun – which can be understood physically – or the calculable change of light and darkness; the day is something exceeding all this, something determining the essence of our world and of our existence.

> If it were not such an unsuitable thing to say in this context, we might say that it is what is called a mythological quantity. The gods of day and night who, according to pagan belief, inspire and animate the world are here totally dethroned. Nevertheless, the world remains God's first creature, both wondrous and powerful in the hand of God.
>
> For us the creatureliness and miraculousness of the day has completely disappeared. We have deprived the day of its power. We no longer allow ourselves to be determined by the day. We count and compute it, we do not allow the day to give to us. Thus we do not live it. Today less than ever — for technology is a campaign against the day. The Bible too speaks of the day in the same calculating way as we speak of it but the Bible knows too that the day is not this calculable day of the earth's rotation — that it is the great rhythm, the natural dialectic of creation.
>
> In the morning the unformed becomes form and then by evening sinks back into formlessness. The bright polarity of light dissolves into unity with the darkness. Living sound grows silent in the stillness of the night. An expectant awakening in light follows sleep. There are times (which go far beyond the physical day) of awakening and slumbering in nature, in history and in nations.
>
> All this is what the Bible means when it speaks of the creation of the day, of the day without man, which bears everything including the lot of man. The rhythm — repose and movement in one — which gives and takes and gives again and takes again, which thus eternally points towards God's giving and taking, to God's freedom on the other side of repose and movement — that rhythm is the day.[4]

There is a vast difference between *chronos* and *kairos*. *Chronos* is clock time. The time of day. The alarm clock to get one out of bed. The lunch whistle when workers get a break. The red light: stop to wait! The green light: go ahead! Breakfasttime, lunchtime, suppertime, bedtime, TV time, radio time.

[4] Dietrich Bonhoeffer, *Creation and Fall* (London: SCM Press Ltd., 1959), pp. 24 ff.

*Kairos* is God time. It is the time when to stop and say your prayers. It is when you get up in the morning and discover that you are still alive, still able to enjoy God's creation. *Kairos* is mealtime, when you thank God for keeping you alive. *Kairos* is bedtime, when (like Sinbad the Sailor) you throw yourself on the mercy of God and go to sleep trusting that He will raise you to a new day inside His creation.

I cannot leave you with mere lines of type. I dream that with second sight you may see four of the greatest sculptures ever chiseled out of marble. They have to do with you and me, God's creation, and "the day." They are Michelangelo's *Morning, Day, Evening,* and *Night.*

No other artist has attempted to personify "the day." No other artist has tried to compress into "the day" all of human life from birth to death and from generation to generation. I dream you may view these sculptures in humility. Ask yourself in regard to "Dawn," the splendid young woman: What potentials are in her (and in me) as she rubs sleep from her eyes and enters into the life of this day? Ask yourself in regard to "Day": What tasks has he to do this day (what tasks have I to do in my life) that will use the muscle and ability and talent God has given? Ask yourself in regard to "Evening": What will be left of him (of me) when we have completed our tasks? Will he (will I) be judged to be servants of men? Ask yourself in regard to "Night": When my end comes, will I welcome it? Will I be able to say with Saint Francis, "Praised be my Lord for our sister the death of the body"? Will I be able to say when my end comes, "This is life eternal to know Him. Come, sweet death"?

*chapter eleven*

# The Mission of the Church in Leisure-Recreation

*Warren W. Ost*

The study of leisure and recreation by the churches may appear to be a poor investment of time and energy in view of the many crises and problems that demand concern and action. However, leisure and recreation are inescapably a part of the local and national scene. Neither individual congregations nor their denominations are unaffected. Leisure and recreation may encompass some of the most critical issues of society in the second half of the 20th century. The churches cannot neglect leisure and recreation if they seek to serve man in the context of life today.

Leisure time affects youth, adults, families, and the elderly in all areas of the country. Leisure time and recreation activities are felt by community institutions, including the churches. Weekend cottage and resort living once was confined to the very wealthy. Now these experiences are common among American middle-income families. Colin W. Williams in his *Where in the World?* suggests that leisure time is one of the influences that require a reshaping of structures of the church to meet contemporary needs.

## *Some Observations on Leisure Time*

The terms leisure, leisure time, and free time are often used synonymously. In popular parlance no distinction is made between them. Distinctions are helpful and must be made. Sebastian de Grazia says: "Leisure and free time live

in two different worlds. . . . Anybody can have free time. Not everybody can have leisure. . . . Leisure refers to a state of being, a condition of man, which few desire and fewer achieve." [1] Free time is time free from the necessity of work. Leisure time may be closer to free time in meaning than to leisure. Leisure is qualitatively different from time for leisure. Robert Lee calls leisure "an attitude of the mind." [2]

Attitudes people have toward leisure time vary considerably. However, most Americans are influenced to some degree by an ethical view that says, "Idle hands are evil hands." Many Americans feel that leisure time is somehow wrong, no matter how it may be used. Such middle-class Protestant (perhaps Victorian) ideas make it difficult for the churches to appraise adequately leisure time and its implications.

People want leisure time, but not too much. Attitudes may not tolerate work that is too easy. When cake mixes first came out, only water was to be added. They did not sell well. Too easy. When women could again crack an egg into the mixes, they sold much better.

Leisure time in the American society is so vast and complex a development and is increasing so rapidly that we scarcely know how to deal with it. Here are many of the dimensions of a revolution. Technological advance is creating free time for people who in many instances are unprepared to use it wisely. People who traditionally depend on leisure time during which to refresh their creative wells now find it more difficult to enjoy leisure time. On the one hand there is a certain kind of leisure time that grows out of poverty. On the other hand, there is leisure made possible by affluence. Free time is a problem for some people most of the time and for most people some of the time. It is a demanding process

[1] Sebastian de Grazia, *Of Time, Work, and Leisure* (New York: Twentieth Century Fund, 1962), pp. 7 f.

[2] Robert Lee, *Religion and Leisure in America* (Nashville: Abingdon Press, 1964), p. 11.

to relate to the different needs of people in leisure time and in leisure.

*Some Observations on Recreation*

Recreation is made up of many forms of play, the arts, sports, or other functions for mental and physical refreshment. It is difficult if not impossible to draw a hard-and-fast line between indoor and outdoor recreation. Such a line fortunately is not necessary. What is necessary is the development of the capacity of people to enjoy recreation and to become refreshed through it. In these discussions we are dealing with outdoor recreation in a broad sense – the outdoor activities of tourists and vacationers.

Recreation, particularly outdoor recreation, is very visible and is growing each day. Measures of participation can be applied readily. Recreation activities can be recorded statistically and studied. It is relatively easy to be aware of people in recreation, but relating to people in recreation and leisure is a whole new area for the church's discovery of mission.

Rapid increase in outdoor recreation participation appears to be a prominent factor on the American scene that is not likely to fade. Paid vacations, extended vacations, longer weekends, earlier retirement, higher average incomes, and steady improvement in transportation systems are probably some of the major causes of the large and growing involvement in outdoor recreation. Tourists and vacationers spend twice as much for recreation as for new cars.

In tourism and outdoor recreation, emotional, moral, and social problems tend to be obscured. The popular image of outdoor recreation is of people enjoying natural beauty, clean landscapes, sparkling waters, or snow-covered mountains – minus human problems. However, human tensions, weaknesses, and needs frequently come to the surface among tourists and vacationers as many a rural pastor or minister who serves in a park area will affirm. One of the characteristics

of outdoor recreation is the involvement of the problems of urban people in a rural setting. Thought needs to be given by agencies and institutions in both urban and rural settings as to how to meet needs and problems that emerge in recreation areas.

*The Christian and Leisure Time*

Leisure and recreation are broad in scope and influence. For some they offer opportunity for constructive experience and growth. For others they present frustrations and defeat. Uncertainty exists as to what value can be given to free time and recreation for countless others. Church people share the broad range of attitudes and responses in relation to leisure and recreation.

A thorough study of contemporary and classic expositions of the Christian doctrine of creation may help to equip the Christian for his ministry with people in leisure time and recreation. Have we been so preoccupied with the doctrine of redemption that somehow we have not explored adequately what it means that God created the world, the day, plants, animals, and man – and then "rested"? Is it a part of being created as man that God invites man to enjoy His creation, to tend it, and to rest?

Contemplation, largely absent from the experience and practice of Christians today, may be a spiritual discipline with relevance for leisure and leisure time. Are retreat centers more important than resorts for developing the capacity of the individual to grow and to serve through free time? Is contemplation a more basic input for equipping the Christian for mission than is recreation? Perhaps contemplation might be the essential experience for individuals and congregations to prepare them for qualitative and creative participation in leisure and outdoor recreation.

Without the theological base of Christocentric purpose the Christian may be merely a neutral participant in the fun and games of recreation, having no more to share than any-

one else. The ministry of the Christian in recreation rests not on visible, measurable recreational activities that give a lift for a moment but on God's concern for man and the world — the greater dimension. For the Christian to minister with people in leisure time and recreation, the holding of ultimate values and reason for being are basic content.

*The Role of Churches in Recreation*

If the churches intend to share basic values in the emerging life of the nation, there is need for laymen and clergy to discuss and evaluate ideas and policies in decision-making groups that deal with outdoor recreation. This is important at every level — local, state, and national — and applies to citizenship groups, private developments, and public concerns through government. Early chapters in this book express the desire of citizen groups and government to have people of the churches participate in outdoor-recreation planning processes. Our society tends to be oriented toward utilitarian values. Natural beauty has frequently been removed or obscured by economic or functional factors. Perhaps outdoor recreation, as well as contemplation in leisure, will foster a rediscovery and widespread application of aesthetic and other values.

Perceptive and productive analyses of the dual factors of leisure and outdoor recreation are urgently needed in the American society. Study and discussion of leisure and recreation by church groups — in local congregations, state or regional units of denominations, national church leadership, and interdenominational groups — can help to prepare laymen and pastors to fulfill a constructive role in leisure and recreation.

People informed about natural resources, for example, are confronting church groups with statements that demand serious thought. In a recent church conference on leisure time Allyn Hanks, superintendent of Rocky Mountain National Park, reported: "The successes of science have presented a new set of problems that constitute 'the quiet crisis'

of conservation in this decade. . . . We have lost ground in the attempt to provide a habitat that will, each day, renew the meaning of the human enterprise. We . . . have multiplied waste products that befoul the land, and have introduced frightening new forms of erosion that diminish the quality of indispensable resources. . . ." [3]

What do people of the churches have to say in the crisis of the conservation of natural resources? What are the responsibilities of the churches in relation to recreation resources and their use?

*The Need for Information*

Essential to an analysis and discussion of any subject area is factual information. About one half of the content of this book deals with recreation resources and planning, brought together specifically to help inform church leaders and people in congregations. The subjects are presented by knowledgeable persons. This leisure-recreation study is based rightly in the context of the world.

Sometimes people in the churches assume the role of specialists in disciplines and subject areas with which they are merely acquainted. Rather it is the role of church people to listen and to receive information from those who are informed through their studies and occupations in a variety of particular disciplines or subject areas.

Thousands of laymen in the churches have a broad working knowledge of the problems in natural resources and outdoor recreation. The interest that pastors, congregations, and national church leaders demonstrate will encourage the laymen who are wrestling with these problems in their daily lives. On occasion they may have had the impression that pastors, congregations, and national church leaders were not

[3] Allyn Hanks, "God's First Temples," *A Conference on Leisure Time*, National Council of Churches and Colorado Council of Churches, Estes Park, Colo., April 1964, p. 14.

interested. These laymen constitute a great resource for ideas and information on local, state, and national issues in recreation.

When church groups seek to secure information, it is important to draw on a wide range of resources. Commercial, occupational, and professional groups relate to leisure and recreation. Some that may share insights are advertisers, business and industrial managers, and travel agencies; conservationists, fishing or hunting guides, labor groups, politicians, and resort owners; and educators, psychiatrists, and recreationists.

Information and action must go together. As the churches become informed with basic knowledge and become acquainted with public and private resources and action groups, they will be enabled to take wise community action in keeping with their theological concern and mission.

### *The Task Is Mission*

Quite often we are asked, "What business has the church being involved in leisure-recreation?" It is a good and fair question. It requires an appropriate response. The business of the church is to send out missionaries. Someone has said that the church is mission. It is altogether appropriate that the national Seminar on Outdoor Recreation in Chicago in November 1964 was sponsored by the Division of American Missions of the National Lutheran Council. Similarly, in the National Council of Churches the Department of Christian Ministry with People in Leisure-Recreation is an arm of the Division of Christian Life and Mission.

The business the church has in leisure-recreation is precisely its mission. The command to "go into all the world" has considerable meaning as the church studies leisure and recreation in order to equip Christians for mission. The sense of mission experienced at national and regional conferences,

seminars, and workshops will become the experience of church members and their pastors as together they, too, study seriously leisure and recreation in the light of God's creative and saving purposes in the world. It is the business of the church to study but always in the context of action. "Faith without works is dead."

*chapter twelve*

# Parish Ministries for People in Leisure-Recreation

*Beryl B. Maurer*

## *Introduction* *

The observation that "Sunday is no longer regarded as a day of sacred rest but of earned leisure," and the evidence of "curtailed programs" during the summer among congregations throughout the land, speak vividly of the importance of leisure-time activities in contemporary society. The time is at hand for the church to lay hold of the opportunities presented by increasing leisure.

Technology, mobility, and prosperity have combined to make outdoor recreational activities an integral part of the American life pattern. The increasing concentration of people into man-made complexes of concrete and steel appears to give rise to needs which at present can best be satisfied by a complete change of pace and "getting away from it all." These, plus changing attitudes toward recreation, increasing facilities, and extensive promotion and publicity, have made recreation and tourism America's fastest-growing business. Twenty percent of free time is now spent in outdoor activity. With a total outlay approaching 30 billion dollars annually, recreation and tourism is among the top three income producers in the economy of 29 states. It is moving from a sea-

* Dr. Maurer wrote the introduction to this chapter after bringing together the six presentations of parish ministries to recreationists and tourists. Each writer either is serving or has served in the parish he describes.

sonal to year-round activity in many areas. In Michigan, participation in outdoor activities during the winter months exceeds that in all other seasons of the year.

While the mission of the church is clear — to witness in the midst of people wherever they are — the method of carrying out its mission poses problems to the present institutional structure. The ministry to people in leisure-recreation presents a broad spectrum of situations. The ministry to people in leisure-recreation requires above all else an overall, interrelated approach on the part of the church. Home congregations must assume the responsibility of pointing out the availability of special ministries in recreation areas and of encouraging participation. Cooperation among congregations in providing a year-round ministry to people in their several communities must be developed.

The following presentations of parish ministries of the Lutheran Church in America to people in leisure-recreation is an attempt to provide examples of where and how the church is bearing witness. The cases in themselves, though representing wide geographical spread, in no way attempt to be exhaustive either of the types of leisure-recreation situations or the types of ministries. They are illustrations of parish ministries seeking to reach out and serve residents of seasonal communities by helping them realize the creative potential of their leisure time.

### The Smokies / *Clarence K. Derrick, Jr.*

From November through March, Gatlinburg, Tenn., is a sleepy village nestled against the Great Smokies on the banks of the Little Pigeon River. While the mountains are blanketed with snow, most of the 133 motels, 40 restaurants, and dozens of shops are locked and lifeless. Only a few natives are on the streets, along with winter sportsmen who come on weekends to the ski resort nearby.

With the coming of spring, activity bursts into view — redecoration, expansion, and the installation of new equip-

ment. By Easter Sunday one would think gold had been discovered "in them thar' hills." And he would be right. Each week till Labor Day and on through the Fall Festival of Color, the cash registers ring as five and a quarter million people pour through town. They buy mountain honey made in South Georgia, Smoky Mountain Bears made in Japan, hillbilly hats from Hong Kong, and salt water taffy from Atlantic City. They tour the mountains, have their pictures painted, and go to the opera. Each night 9,000 stay in motels, and hundreds more pitch tents at sites in the national park. Many sleep in cars at the municipal parking lot.

Eight churches try to say something to these people. Our Savior Church is one of them. Lutheran work in Gatlinburg began about 7 years ago when a group of laymen asked the pastor in Maryville — 39 miles away — to conduct services. Later Dr. W. C. Davis, retired, cared for the little flock. In 1960 Rev. Stephen Schulz began work as pastor in Maryville and was called as mission developer in Gatlinburg. Our Savior Congregation was organized in 1961, with the mission developer called as its first pastor. In December 1963 the parish was divided, and the present pastor arrived.

The congregation's objectives are threefold: to build the local group, to serve the tourists, and to minister to the seasonal workers who live in Gatlinburg during the summer. Worship, education, and evangelism are our emphases. A building program is in operation to provide more attractive and adequate facilities. Visits in businesses and pastoral participation in the community life express the church's interest beyond its members. Newspaper articles and church directories are supplemented by posters placed in motels that give location and hours of worship, and 800 bulletin board posters are mailed to congregations in neighboring synods.

Church attendance at the morning worship during the summer of 1964 averaged in the 70s. This filled our modest house-chapel most of the time. Sunday evening services were also held but had a rather spotty response. The time failed

to suit the needs of the workers we wanted to reach. The chief weakness may be our fixation on former things – old forms, old ways, old times.

Limited in location and experience, we feel that we are scratching the surface of this field. Increasing interest in winter sports may make our "off season" our "second season." The schedule and location of the skiers will require more experimentation in special services. The site of the proposed building should strengthen our opportunity to serve as well as improve our relationship with the community and summer tourists.

The glory of this ministry is in reaching hundreds of people with the Gospel. The grief is in seeing many thousands enjoying our Father's world and the neighbors' gadgets without experiencing the joy of Word and sacrament.

Starved Rock State Park / *Glenn B. Bergmark*

Starved Rock State Park is in north central Illinois about 95 miles southwest of Chicago. It is one of the largest and best developed of Illinois parks.

In 1963 almost one million people visited Starved Rock Park. Family camping, long popular in the park, is increasing dramatically. The number of campers in 1963 was approximately 28,000. From 1961 to 1964 the state of Illinois appropriated two million dollars for building modern campsites in existing state parks. This will mean an increase in camping opportunity at Starved Rock and other state parks.

Other factors contribute to the increase in use of the park; the nearby Interstate Highway 80 from Chicago that opened in 1963, a new bridge on Route 178 approaching the park, and the Ottawa (Illinois) Chamber of Commerce nationwide program to promote tourism and camping with emphasis directed toward Starved Rock Park.

Trinity Lutheran Church of Utica, Ill., is on Route 178 one mile from the park entrance. The Board of American

Missions of the Lutheran Church in America (LCA) sponsored Frank Orton (a seminarian at the Lutheran School of Theology – Rock Island campus) as assistant to the pastor of Trinity to minister as camp worker in the park during the summer of 1964.

Trinity's ministry in the park was outlined by its board of administration: to make personal contact with the camper, to secure information from the camper concerning his religious affiliation, to invite campers to share in a coffee hour at the church at 8:00 a. m., to invite and encourage participation in Sunday worship and other congregation events, and to meet the needs of campers whenever possible.

Since campers are related to many denominations, the Illinois Council of Churches was contacted by the Illinois Synod, LCA. The congregation in cooperation with the Illinois council contacted 13 Protestant congregations in the park area to develop a coordinated approach. A brochure was printed for distribution that presents the times and locations of worship services of all congregations. Clearance with the Illinois Department of Conservation for aspects of the program was secured by the Illinois Council of Churches.

Over 1,700 camping families were visited during the summer of 1964, about 7,000 persons. The average attendance for worship at the church was 30. Campsite worship service attendance averaged 80. Most campers do not bring "Sunday attire" on camp-outs. Though encouraged to "come as you are," campers often fail to attend services in camping clothes. Informal campsite services, possible through the approval of state officials, resulted in greater attendance numerically. Many campers asked for devotional material. We provided *Vacationing with God,* a booklet by Concordia Publishing House. Campers, in greater numbers than we anticipated, want to have their children attend church school. Our staff responded promptly with increased materials and expanded classes.

At first the camp worker, Mr. Orton, lived in Utica. He decided with board approval to live on the campsite. This proved helpful for personal contacts, discussions, and service.

The objectives of such a program involve evangelism and social ministry especially. In evangelism, contact is established by the camp worker as a means of witness, follow-up, and referral. Many unchurched campers who previously had little or no contact with any congregation in their home communities became interested in the church simply because of the concern and interest shown them through this ministry. In social ministry, the resources of the congregation itself, and those available to the congregation through local and area institutions, may be called on to help meet the needs of campers.

Some guidelines emerge from this experience:

1. Camp work ministry is best suited for an agency that represents many churches.
2. It should be linked to a congregation for resources, guidance, and stability.
3. Worship should be geared to the campers.
4. Since campers are highly mobile, time for contact must be carefully planned.
5. The camp worker can be a student carefully selected, and when possible he should live on the site.

Northern Wisconsin Lake Country / *Charles G. Holmgren*

Sayner is a Wisconsin community of approximately 200 residents located north of Rhinelander. During summer vacation seasons the population of the community and township soars to two to five thousand on any given day.

During the summer of 1960 a student from Luther Theological Seminary of St. Paul, Minn., conducted a survey of the area. As a result of the survey the Board of American Missions of the former Augustana Lutheran Church was approached

for assistance. Shepherd of the Lakes Lutheran Church was organized on Feb. 11, 1961, as a second congregation in a dual parish. A new sanctuary provides attractive facilities for the parish program.

The congregation provides parish services and ministry to people whose residence in the area is for a weekend, month, season, or on a permanent basis. During the season of high tourist concentration — June, July, and August — Sunday worship is at 6:30, 9:00, and 10:30 a. m. The 6:30 services, begun with the opening of the fishing season early in May, are chiefly for those who are providers of recreation facilities and employees of recreation resorts. Each summer a seminarian is called to assist in preaching and in other parish responsibilities. Average attendance at worship during the 3 months exceeds 300 per Sunday. This represents about 10 percent of the vacationing people in the area.

An intensive program of calling on people at the resorts and in the campground area is a major activity. Initially some apprehension was expressed in the recreation areas that our approach may be sectarian. However, when we explained and demonstrated that our concern was to share information about all of the church services in the area, the apprehension disappeared. In our parish area are motel and resort units that can accommodate 1,000 people. (This will double in 3 years.) Each Saturday the pastor and his assistant visit all units to invite the guests to attend a church on Sunday. When there is no church of the denomination a vacationer prefers and when the vacationers are Lutheran, we invite them to Shepherd of the Lakes. Persons who reside in our area for 1 to 6 months are encouraged to become associate members so they may feel free to engage in the life of the congregation and its auxiliaries.

At the beginning of the season resort owners and other business establishments are given a poster stating the hours of services of worship. Small leaflets with similar information are made available in quantity.

The Saturday changeover of motel and resort residents remains a critical problem in the outreach to vacationers. So little time is available to contact the great numbers who arrive on Saturday. Posters and leaflets are limited in effectiveness. A published listing of congregations (with time of services) in vacation areas by denominations or by districts or synods of denominations could help considerably.

The Sierras / *George Jacobson*

Mi-Wuk Village is a small community in the Sierra-Nevada ranges of Central California. There are a multitude of homes in the Mi-Wuk area, multiplying annually. Yet there are not more than 125 to 150 year-round residents. Approximately 80 percent of the homes in Mi-Wuk are owned by two-home families. The same can be said of the neighboring communities of Twain-Harte, Long Barn, and the other communities in and bordering the Stanislaus National Forest. Within a 300-mile radius live six million people. This includes the San Francisco-Oakland Bay area, Fresno, and Sacramento.

The development of a permanent, self-supporting congregation in a situation such as this is difficult. The prospect for growth except for recreation and tourism is negligible. The primary industry of the area is logging which is controlled by the federal government.

Mount Calvary Church in Mi-Wuk Village has a twofold concern: permanent residents and the two-home families. We have made a special effort to reach the summer people and weekenders, making between 750 and 1,000 calls a month during the summer. We had hoped the people who come into the area on a short-term basis would sense the need for worship and devotional activity and align themselves with the existing program. It is apparent that special programing will have to be worked out in the future.

The work at Mi-Wuk is related to Pinecrest, the camping areas extending along Highway 108 farther in the mountains, and to the Kennedy Meadows resort at the foot of Sonora

Pass. Under auspices of the Board of American Missions a student was called in the summer of 1964 to minister full time to those who came into the area to take advantage of the primitive camping facilities.

Calling was done with the purpose of acquainting the camp populace with the ministry in the area. The results were somewhat ineffective, though there was a rise in attendance at Pinecrest. In some instances the student serving the area was called in when children were lost or injured and in other traumatic situations.

Teaching children between the ages of 7 and 12 constituted another aspect of the work. Two or three mornings a week from 9:30 to 11:30 a Bible story hour was conducted. Because of the highly transient nature of campers, a complete, noncontinuous lesson was taught each morning. Youth and adult campers tend not to participate.

Services of worship conducted in camping areas became a central means of ministering to vacationers in this area of the Sierras. Because of the setting, informal rather than liturgical services were offered. Camping groups such as the boy scouts, girl scouts, and denominational organizations attended the services frequently.

Bay Lake, Minnesota / *Ralph R. Lindquist*

In 1910 First Lutheran Congregation in St. Paul feared it had a white elephant, a 72-acre island in northern Minnesota's Bay Lake. It lies about 125 miles north of St. Paul and had been given to the congregation in 1909 by Adolph F. Landstrom shortly before his return to Sweden.

A delegation of the congregation inspected the island. Conceding that the island was magnificent, the group nevertheless concluded that it was too inaccessible. In 1912 they decided to sell the island. There were no takers. However, in 1916, iron ore was discovered within 15 miles of Bay Lake. The FOR SALE sign was hastily removed. No iron ore was discovered on the island, but as later events proved, the

congregation had a valuable holding without being aware of it. Little was heard of the island after World War I, but in 1926 the Brotherhood of First Lutheran decided to build a summer camp for young people on it.

Through the gift of Mr. Landstrom, First Church, Minnesota's oldest Lutheran congregation (established May 6, 1854), pioneered in church-operated youth camps. From the first two buildings Bay Lake Camp has grown to its present 12. The original bunkhouse — where the "mattresses" were sacks filled with hay or straw — now is the recreation hall. An old gong that was used to notify those at camp that someone on the mainland wanted to come over has been replaced by a mainland-to-island phone. The camp "fleet" consists of a large, 20-passenger barge and 10 aluminum boats. Recreational facilities have been added over the years — basketball, volleyball, shuffleboard, badminton courts, horseshoe pits, and hiking paths. A baseball diamond was built in 1958.

The island has a 2-mile shoreline. About 10 of the 72 acres are used. The balance is heavily wooded. The area has a rich Indian tradition. By some the youth camp is called Camp Sisabagama, meaning "many bays."

The camp is in operation from Memorial Day weekend to Labor Day weekend. All youth of First Church have an opportunity to spend a week there for a modest fee of $17 that covers round-trip transportation from St. Paul, insurance, room, and board. Those lacking the $17 are assisted by the congregation.

In addition the camp is used by some outside groups, such as 4-H clubs, University of Minnesota Lutheran Student Association, Mille Lacs District Luther League, and men from neighboring congregations. Each group furnishes its own dean, counselors, and nurse. The camp accommodates up to 70 persons.

Religious instruction and worship are given primary consideration at Bay Lake Camp. Boats from all parts of the

big lake converge on the camp dock each Sunday morning. Residents of summer cottages and guests at resorts join the youthful campers at worship services in the camp chapel. Services are always at 10:00 a. m. One of the pastors of First Church conducts the service, and the congregation's music department provides organists and special music.

It is a thrilling sight early on a Sunday morning to see large numbers of tourists and vacationers cross the lake, dock their boats, then wend their way up the highest incline to the chapel to worship the Creator and Lord. Sometimes there are 50 guests, sometimes 150. Guests readily express words of appreciation for the worship service in the midst of the unsurpassed natural beauty.

Lake of the Ozarks / *Raymond E. Johnson*

Kent Memorial Lutheran Church is in the Hurricane Deck area of the Lake of the Ozarks in central Missouri, 150 miles southeast of Kansas City and 200 west of St. Louis. The dragon-shaped body of water was brought into being in 1930 with the erection of Bagnell Dam, raising the waters of the Niangua and Osage Rivers. The project is for electrical current and recreational purposes. The lake has approximately 1,300 miles of shoreline.

Homes, resorts, and summer cottages line its innumerable coves and bays. The year-round population is building up rapidly while the tourist attendance has more than doubled in the last 5 years. On Friday afternoons and evenings during the tourist season, roads to the lake area are jammed with cars, many of them pulling boats. On Sunday afternoon and evening the traffic is reversed toward Kansas City and St. Louis and other surrounding cities.

Kent Memorial Lutheran Church, like the Christian Gospel which it ministers, emerged from a tragedy. In 1948 a Lutheran family from Nebraska, the Harry Zimmermans, built a home overlooking the Lake of the Ozarks at Sunrise Beach.

Soon after occupancy the home burned, and one of the Zimmermans' three sons, Kent, died in the fire.

The tragedy gave rise to action. Officials of the former Kansas and Adjacent States Lutheran Synod procured loans, and soon a beautiful house of worship stood beside the ruins of the burned home. The Board of American Missions of the former United Lutheran Church in America supplied the pastor's salary to assure the growth of the congregation. The church, on State Highway 5 close to the central area of the lake, sits high on a hill. Four picture windows in the sanctuary afford a breathtaking view of the rolling, oak-covered hills and of the lake a mile below.

Our congregation ministers to three groups of people. First are the resort operators, retired persons, and business people. Second is the large group of vacationers. Third are the "weekenders" who come here after work on Friday and stay until Sunday afternoon or evening. We communicate information to the public in several ways. We have a number of permanent road signs on highways and side roads. Printed posters including name, location, and time of services are placed at resorts, stores, cafes, and service stations. Printed brochures and calling cards are presented to individuals and left at summer cottages. Our evangelism committee assists in this work.

Our parish holds membership in the lake resort association and runs ads in the yearly association booklet for the area. Our county ministerial alliance has drawn up a maplike poster of the lake area with church locations listed and numbered. The doors of our churches are open day and night. Tourists stop for quiet meditation, pictures, literature, and to sign our guest book.

At services of worship through the summer over half of the congregation is made up of tourists of all denominations. Since many are totally unfamiliar with our service, we print the order of service in the bulletin. We pursue a vigorous church school program through the summer as well. Here,

too, we have many visitors. We have started a midweek informal Bible study service on Wednesday evenings for those who cannot be with us on Sundays, as well as for any others who may wish to attend.

There is an increasing challenge in this type of labor in the Kingdom. It is a joy to meet many fellow Christians of all walks of life who worship with us in the tourist season. It is somewhat of a problem to meet the needs of people of so many denominations. However, it is our opportunity to proclaim Christ so that the multitudes who come to the Ozark hills and waters might hear His voice and follow Him.

*chapter thirteen*

# The Ministry of Laymen in Recreation

*Reuben J. Schmidt*

Outdoor recreation areas and facilities lie in various geographical locations. The areas and facilities for recreation are sometimes relatively near to sanctuaries where services of worship are held regularly, to a pastor's study, or to institutions of the church. But many recreation areas are somewhat remote from the most commonly identified means of the church's ministry.

Whether these are near or far in relation to the commonly identified means, ministry through laymen is the key to the most effective forms of ministry in outdoor recreation. For the concerned 20th-century churchman this ministry is a frontier awaiting exploration. It is a challenge to creativity and imagination. It holds the possibility of contributing to a renewal of the meaning of church and ministry on the American and world scene.

## *Basic Principles*

Before attempting to demonstrate the potential and possibilities of this approach for Christian ministry, we need to identify some of the underlying and undergirding theological premises:

1. Christian ministry is performed not only by the full-time pastor but by every member of the church, the body of Christ. To put it another way, every Christian layman is a minister.

2. Christian ministry is a function of the church that is not limited to a church building or an organized, gathered congregation. The ministry takes place anywhere and any place in the world, in the structure of society, where Christian people come face to face with one another and with others. Witness and ministry take place as God's people disperse into communities of the world where they live, move, and have their being.
3. Christian ministry is not primarily directed to laymen but is *of* and *by* laymen. God has not only called but also equipped His people for ministry. The gift of the love of God (agape) not only motivates but empowers the Christian for selfless ministry and service.
4. Christian ministry is "demonstrated witness" of the Gospel. As such, it is the inseparable twin of the "spoken witness" of the Gospel. One is dependent on the other for effective evangelism.

*No Manpower Shortage*

Many of the owners or operators of today's resorts and recreation areas are professing Christians. Still other Christians will be found among the multitude of those who are engaged in one of the hundreds of services in the growing enterprise of outdoor recreation. Reflection on the great number involved in providing recreation facilities suggests possibilities and potential for Christian ministry. Each professing Christian engaged in the recreation business is a minister by divine call. Each one has been led by God to a place and job laden with extraordinary opportunities for ministry. Each person in the procession of recreationists is an opportunity for Christian ministry.

Add to this the growing number of people who will be needed in the expanding recreation enterprises in the future, and the number of potential Christian lay ministers in recreational areas mounts to a considerable potential force. By

the very nature of the emphasis on service in recreation, work in these areas should especially appeal to the Christian. It is a work which likely attracts Christians into its ranks.

However, this is only a potential rather than a reality or actuality. I think it is not yet a reality, because I fear the church has not done its homework adequately in teaching "the priesthood of all believers," "Christian vocation," and "the lay apostolate." I would speculate that few of those engaged in providing recreation see themselves as ministers of Jesus Christ or realize the special opportunities of ministry in their work and life.

*Enlist and Equip*

If this is true, churchmen face the first task of bringing about a greater awareness of Christian vocation among laity in general and in a special sense among present and future laymen and women who provide recreation. It appears to me that no other group of churchmen than those with responsibilities in town and country areas has greater responsibility and should feel a deeper concern. We need to do everything possible to sensitize Christian education departments and full-time pastors and teachers in congregations, particularly in recreation areas. This is a first and fundamental task. In addition, leadership in town and country areas would do well to begin a few pilot or experimental ministries to uncover approaches for enlisting and equipping ministry through laymen in recreation areas.

One possible experimental approach might be tried in an area that has quite a number of resorts, lodges, motels, camping areas, etc. A creative and imaginative approach is needed. A pastor and a congregation with intense concern for recreationists might be enlisted to try the following:

1. Personally visit and become acquainted with every owner, operator, or manager of a resort, camp, or motel in the area. This should be "in depth" to the point that

a genuine interest and concern for their work is communicated and also that they come to know the concerned and committed Christians among the owners, operators, and managers.

2. Invite those who are Christians to an informal meeting to discuss and to share in a concern for ministering to people who come to the recreation area. (It is understood that this would be scheduled in the off-season portion of the year.)
3. At this first meeting the concern of the church to discover ways of effective ministry and witness to people in recreation areas might be used as introduction. The question may be raised whether the church has used a limited approach. Has "Come to our church service on Sunday" been the view of ministry? The church is discovering anew the commission of Christ to go to people where they are to witness and minister to them. Is the ministry of the church limited solely to its pastors? General discussion of these and other questions can lead into the concept of ministry through laymen and women. This concept can be explored in the Bible together. Offer to meet with them again to explore further what it means to be a minister, opportunities for ministry in their work, and ways Christians can fulfill their ministry and utilize opportunities for Christian witness.

With this approach a study group gathered about a common concern may come into being. It would appear to me that the pastor should not be just a convener of meetings and a leader of discussion. His contribution should be to lead people deeper into the truth and meaning of the priesthood of all believers and the function of Christian ministry. The life and ministry of Christ Himself as well as of the apostles and the early Christians in outdoor settings of Biblical times offer helpful imagery for Bible study. Gathered around the Word, these concerned Christians may strengthen and equip

one another. The Holy Spirit may inspire the content and forms of ministry in recreation areas. The church is the people of God gathering to strengthen one another, then dispersing to their work for ministry and witness to others of Christ's mission on earth.

*Questions for Discussion*

Forms, ideas, and approaches would follow study of the ministry in the recreational areas. The following may be some questions that might be grappled with and some areas of concern that might be uncovered:

1. What would make a resort area distinctively Christian in service and general mood? Is it one that would make it particularly inviting also to the non-Christian?
2. What are the needs of users of the recreation areas that give us opportunity for Christian love and ministry? What are the physical, emotional, educational, social, and spiritual needs of people? How would we minister to them?
3. Since the staff is a key to service, relationships, and general tone, how is a staff selected? How is a staff to be taught to render service as Christians? Where may daily worship and meetings of the staff be held to deepen and strengthen them as "a Christian community of ministers"?
4. How does one minister without becoming "churchy" or "preachy"?
5. How may the Christian influence be shared in the guest room, dining room, lounge, and general area?
6. How can the Bible, devotional books, Christian magazines, and art be used in witness and ministry?
7. What are the "emergency" and "accidental" situations that arise, such as injuries and possibly even death? How do we minister in these situations?

8. How do we cope with moral breakdowns and emotional explosions? Do we know how to detect and deal with guilt? What are the opportunities in counseling? Do we need the resource of the professional counselor? If so, when and where?
9. Is there opportunity to develop worship or study groups? If so, how do we equip ourselves for leadership?
10. As Christian fellowship and relationship develop, what are the responsibilities and ways of sustaining these back home?
11. What are the opportunities for drama productions, wholesome movies, nature walks and talks, etc.?
12. How do we help people relate to the Christian churches and worship opportunities in the area?
13. What are the opportunities for the Gospel in our publicity and public relations? What is public relations, and how can it be distinctively Christian?
14. How far does Christian love and forgiveness go with an offender? How do you control an unruly group? What are the techniques which grow out of the Gospel and not out of the Law?

*Prepare for Mission*

Other questions, I am sure, would arise in study meetings. I believe participants would come back for more because vital concerns in their work in the world would draw them. They would be strengthened to witness the power, help, and blessing of the people of God. I am convinced that the Holy Spirit would lead to a variety of effective forms of ministry through lay ministers in areas of recreation.

This may be idealistic. However, the Holy Spirit is at work as God's people gather around the Word and common concern. I know Christian laymen who are waiting for this type of opportunity to prepare for their mission in recreation.

There is untapped potential in the lay minister. With the lay minister in mind I quote Raymond Calkins on the ministry:

> Two reassurances come at once to the support of one who enters thus by divine summons upon the work of the ministry. The first [is] that the fundamental qualities needed for the performance of his task are not those of the exceptional man. They are within the reach of every consecrated man. It is not required that he should be a man of unusual intellectual ability, that he should have outstanding traits that at once command attention and compel admiration, or that he should be gifted in any special fashion. What is demanded is virtue that is inherent in manhood as such, all touched and quickened and sweetened by the spirit of Jesus Christ. The spiritualization of average capacities rather than the possession of unusual powers is the needful element.
>
> The second great ground of hope is that ordinary abilities, when touched by the Spirit of God, become extraordinary. The disciples were not ready and furnished for their apostolic work until they had had their pentecostal experience. Then see what manner of men they became! And today let a minister with no special gifts of mind or character be baptized as by fire with the Holy Spirit, and his life is given unimagined influence over the lives of other men. Nothing on earth is more romantic than the unsuspected powers thus released in themselves and to others who have only moderate human ability. Whom God chooses to be his prophet he equips for the task.*

* John W. Doberstein, ed., *Minister's Prayer Book: An Order of Prayers and Readings* (Philadelphia: Fortress Press, 1959), pp. 191—92.

*chapter fourteen*

# A Christian Ministry in National Parks*

*Herold M. Adix and Glenn C. Stone*

What is the purpose of a visit to one of America's national parks? For some of the millions who visit areas administered by the National Park Service each year, the purpose is educational. Insight into both natural and human history is available to the inquisitive mind in the parks.

Others look on the national park experience as primarily recreational. An opportunity to renew the mind and refresh the body by means of exercise or rest, sport or sightseeing, is frequently a goal. And there are those for whom a visit to a national park or monument can best be described as "inspirational." A stimulus to thought, a "lift" to the spirit, the provision of new perspective on the world or one's own life — each or all can be acknowledged by many visitors.

Probably for most, elements of all of the above enter into the attractiveness of the parks. The "why" of the parks' perennial popularity is not simple to analyze. Perhaps some could answer no more specifically than the mountain climber's "Because it's there!"

Of course there are those who are in the park areas because it's their business to protect them, interpret them, or otherwise serve the millions who come to learn, play, or meditate in them.

* This chapter first appeared as an article in the May 1965 issue of *The National Lutheran.* This reprint has been slightly edited.

For the Christian, no matter what the immediate goal of his parkland visit, an additional opportunity presents itself — a time for worship and prayer. This is true not only because this seems a fitting way to articulate the grateful awe aroused in most people by the sight of ranges of snow-clad mountains, the mystic vastness of deserts, the green richness of a blanketing forest, or the grotesque beauty of a wind-sculptured formation of rock. It is true also because, entirely apart from the special surroundings of the park, he has a recurring need to hear God's Word and to offer Him a sacrifice of praise. Still the impressive character of the natural environment may intensify a person's awareness of that always-existing need.

*History of Parks Ministry*

Recognizing the challenge to the churches "to provide a ministry which will give a Christian interpretation to the awe that the miracles of God's creation inspire in the visitors and employees in our national parks," an organized and widespread religious program has been provided through the National Council of Churches under the heading "A Christian Ministry in the National Parks."

This ministry is the core of a wider program of the NCC's Department of a Christian Ministry with People in Leisure-Recreation, whose director is Rev. Warren W. Ost. It is based on the conviction that the mission and ministry of the church must extend to people wherever they are.

"A Christian Ministry in the National Parks" was launched in 1952 under NCC auspices. Previously, however, a number of Christian ministries had been developed in national parks under local or denominational sponsorship. The first of these was the Yosemite National Park Church, California, organized in 1925; this was followed by the Church of the Sequoias, also in California, established in 1929. After World War II the Grand Canyon Community Church was organized in the famous Arizona park in 1946, and a student ministry was developed in Yellowstone Park in 1949–50.

As a seminarian, Mr. Ost had served in the Yellowstone ministry. After the formation of the NCC in 1950 he sparked the development of the parks ministry under interdenominational sponsorship. In 1952 the National Park Service of the U. S. Department of the Interior indicated its general approval, and the Joint Department of Evangelism of the NCC voted to assume administrative responsibility for "A Christian Ministry in the National Parks." A committee was organized which in 1962 became a department in the NCC's Division of Home Missions, in 1963 expanded its concern to become the Department of a Christian Ministry with People in Leisure-Recreation. Under the recent NCC organizational revamping, the department was placed in the Division of Christian Life and Mission.

*How the Department Operates*

The NCC department's involvement in the national parks ministry is fourfold: (1) It recruits, trains, and supervises seminary and college students who serve on the staff of the program. (2) It raises funds for the support of the national program. (3) It enlists the support and interest of denominations to assist in the ministry. (4) It provides counsel for and suggestions to local park ministry committees, local program directors, and student ministers for the development of a ministry in national parks so that it will most effectively meet the needs of those who worship there.

The national department does not control any local park program. It has been formed to provide counsel and help for local committees and does so on behalf of the denominations which cooperate in the department. According to its administrative manual it seeks to provide the best possible ministry for the parks without dictating to the local committee concerning its decisions.

The department also maintains liaison with the member denominations of the NCC, as well as others desiring to be involved in this particular aspect of its activity. As outlined

in Ost's 1964 report, the Department of a Christian Ministry with People in Leisure-Recreation has a threefold function with respect to the churches: (1) It administers some programs in their behalf. (2) It works with denominations and councils of churches to initiate and develop new ministries in resort areas and state parks. (3) It provides a forum and clearinghouse where denominations, councils of churches, and specialists in this field can share their experience of what is already happening in this specialized area of Christian service.

*Ministry to Varied Groups*

Extending the mission and ministry of the church to people wherever they are is a big order — also when applied to the national park system. It means, in terms of "A Christian Ministry's" objectives, the provision of regular services of worship, religious education, and Christian fellowship for people who live in, work in, and visit in the parks. These include National Park Service employees and their families, many of whom are isolated the year round from the concern of churches. Seasonal employees of the NPS and of the park concessionaires are a second category of concern — a group composed largely of college students and older seasonal workers. And of course there are the visitors — over 94 million of them came to National Park Service areas in 1963.

In addition to the more obvious aspects of its program, there are special contributions that "A Christian Ministry" can make in the park setting. It seeks to help with social, moral, and spiritual problems arising in these areas; for instance, it can help deepen the sense of responsibility between concessionaires and their employees. It also seeks to perform an ecumenical service by bringing students from different denominations together to perform a service which presumably no one denomination can do alone.

*A Ministry by Students*

As indicated above, the workers in this program are students, half of them seminarians who are responsible for organizing the local programs, conducting services, and preaching. The others are college and music students who work in the areas of Bible study, Christian education, drama, discussion groups, recreation, and publicity, and by directing choirs and providing worship music.

These personnel are not paid for their part in this ministry. Each member of the staff has a full-time job with either a park concessionaire or with the National Park Service. They work in such varied occupations as desk clerks, cabin boys, store clerks, maids, trail crewmen, rangers, gas station attendants, and waitresses. After working hours they may organize and conduct the different phases of the religious program within park and company policy.

Emphasis is laid upon the fact, however, that "this is not a part-time ministry." The most important aspect of the program is witness on the job. The ministry does not stand aloof but works at common tasks with the " 'secular' world," notes "A Christian Ministry's" informational brochure "Opportunities Unlimited." "Here, on the job, significant communication takes place."

During 1965 somewhat over 200 students served in some 40 areas. Four of these are national parks which have resident ordained clergymen and in which a year-round ministry is conducted. Two other 12-month ministries are carried on by student interns, one in a national park and the other in a national forest. There are four areas with a winter-only ministry – one national monument, one national park, one national recreation area, and one national forest ski area.

The largest number of personnel serves during summer programs, usually from early June to early September. These ministries are conducted in 18 national parks, four national monuments, three national forests, one national recreation area,

one national memorial, one national seashore, and two other scenic resort areas.

*Worship Is Central*

The actual field operation of "A Christian Ministry in the National Parks" varies from area to area. The number of student staff members assigned, for example, ranges from one at such locations as Mammoth Cave National Park, Kentucky, and Devil's Postpile National Monument, California, to 36 at Yellowstone, our largest national park, in Wyoming. In several instances married couples are sent to a given area, both of whom follow the ministry's policy of combining work and worship. Staff persons may be members of any Protestant or Eastern Orthodox Church; largest representations come from the Methodist, Presbyterian, United Church of Christ, and Lutheran bodies.

Most important in any area are of course the services of worship. Offering a suitable form of service, with so many denominations represented among the worshipers, necessarily introduces an element of potential tension into the program. But "A Christian Ministry's" program manual indicates an effort to respect denominational differences and liturgical and nonliturgical traditions.

A service held recently at Death Valley National Monument, California, illustrates this attempt. While the order of worship was definitely not the historic liturgy of the church, it did follow the general progression of elements which enter into, for example, the Lutheran service (without Communion): Invocation, Confession of Sins, Scripture Lesson, Creed, Sermon, Offering, Prayer, Benediction — in that order — with hymns interspersed. The latter ranged from "A Mighty Fortress Is Our God" to "Onward, Christian Soldiers."

To a Lutheran worshiper the theology underlying the parts of this service seemed basically sound. For example, the prayer of confession expressed an awareness of the fundamental sinfulness of man and of forgiveness by God's grace

through Jesus Christ. The historic Apostles' Creed was used, including the phrases "He descended into hell" and "the holy catholic church" (the latter with a footnote indicating that "'catholic' here means universal"). The Lord's Prayer was prayed using "trespasses" rather than "debts." The sermon, preached by a United Church of Christ seminarian, evidenced careful exegesis of a Gospel text. A hymnal published by the National Council of Churches was in use.

*Setting of Services*

Another element of possible tension involved in services in this context is between the customary expressions of worship, on the one hand, and the need to interpret religiously the uniqueness of the parkland setting, on the other. The service referred to above had almost no element which could be understood as a theological interpretation of the park experience — but it was strong on communicating the Gospel to man apart from this special national setting. Held in the auditorium of the national monument's visitor center, it did not manage (or perhaps intend) to relate to the mood of awe which the outdoor surroundings of Death Valley presumably arouse in the visitor. A small attempt to evoke the wider experience of the park visit was found in the use of two remnants of the area's early gold-rush days, a telegraph pole and a railroad crosstie, to fashion a cross and candlestand for the worship center.

When a service in a national park is held in an outdoor setting, the element of interpretation of God's creation is perhaps more likely to get its due. The familiar campfire circles which have been constructed for park rangers' nature talks are frequently used for worship. However, such indoor areas as visitor-center auditoriums and the assembly halls or lounges of park hotels are also used.

A very few of the parks have permanent church buildings. In most cases, however, such construction would seem unwise, not only because of the prohibitive cost of building

a church which may be used only a few months of the year but also because of the desirability of limiting new structures of any kind on national parkland which is supposed to be preserved as nearly as possible in its primeval state. A proposal a few years back to build a church on the rim of the Grand Canyon was widely opposed by conservationists, including many churchmen, as being inappropriate to the setting.

*Denominational Responsibility*

Although "A Christian Ministry in the National Parks" is carried on with the approval of the National Park Service, and park concessionaries cooperate by hiring ministry personnel for full-time jobs, no government or company funds are appropriated to maintain this program. Space for services and other activities is of course made available on park service or company property. In any park area "A Christian Ministry" depends entirely on the generosity of those who worship in the parks and on interested friends.

The program manual of "A Christian Ministry" directs that functions such as Baptism, Holy Communion, and other acts specifically related to church bodies are to be referred by the student ministers to pastors of the appropriate denomination. This clearly defines the fact that such services are sponsored by a church body, not by the NCC.

At the Seminar on Outdoor Recreation held in November 1964 under the auspices of the National Lutheran Council's Division of American Missions the question about Lutheran responsibility for ministry in the national parks was raised. Lutherans, it was urged, must consider whether the NCC program satisfies our church's responsibility and whether we are adequately sharing in it.

Questions like these are important at a time when the increase of leisure, the improvement of transportation, and the expansion of the national park system, as well as other recreation areas, offer increasing challenge to the church in her task of reaching people.

This much is certain — the church has a business making her ministry available in the national parks. For whatever purpose people may be there, the Christian message is relevant to their lives. As Rev. Warren Ost puts it: "Jesus Christ gives us the clue to the ultimate meaning of this creation. There is a vital link between God, the Creator of natural wonders, and God, the Re-creator of men's lives through Jesus Christ."

*Afterword*

## Implications for the Church

*E. W. Mueller*

The crises that face the American people are not threats of famine nor pressures of overemployment. What gives unrest is man's unbelievable capacity to harness the forces of nature and to squeeze from nature and machines every ounce of productivity. Men have a fear that the productive forces will meet human needs without man's being meaningfully involved. The origin of such fear lies not with the productive forces but with the men who have permitted the assignment to subdue the earth to be more important to them than God, the Author of the assignment.

It is a part of the church's mission to help men live their new leisure in a responsible way. As society moves from a work-oriented culture toward a leisure-oriented culture, the tendency will be for people to make leisure the center of their lives. If this happens, the idolatry of work is replaced by the idolatry of leisure. When famine was an ever-present threat, man did not find his highest fulfillment in productive work but in fellowship with God and in service to his neighbor. Today, with a shorter workweek and the longer paid vacations, man cannot find his highest meaning in leisure. It is yet to be found in fellowship with God and in service to one's neighbor. Regardless of what words are used to define leisure, leisure will remain moments of human existence and, like all moments of life, must be lived under the judgment of God.

What God seeks to achieve through the gift of work and the gift of leisure is more orderliness in creation and more wholeness in the lives of men — a wholeness that is possible only through divine forgiveness. The wholeness that Christ brings gives peace with God, self, and neighbor and gives man the desire to live in harmony with all of creation. The church can do much to help men be responsible stewards of their new leisure.

People will spend a portion of their leisure in the setting of the beauty and majesty of nature. A twofold task confronts the nation that has a large metropolitan population. It is the task of making the outdoors available to its citizens and the task of teaching citizens not to destroy that particular characteristic of the outdoors that nourishes the human spirit.

A part of the church's mission is to teach people —

to have awe and respect for the beauty and the orderliness of God's creation;

to condemn as sin all human activity that wantonly destroys the orderly processes basic to wildlife;

to articulate its teaching of vocation so people will be challenged to give of themselves and to become knowledgeable in the area of leisure-recreation. Some can assist their nation in the wise development of its present and potential recreation areas. Others can serve so leisure-time periods will be God-pleasing.

It is also a part of the church's mission through its ministry of preaching and Christian nurture to help prevent its members from becoming nature worshipers. From the beginning of time the "father of lies" has ever sought to lead men to worship creation rather than the God of creation, to have men love the blessings of God rather than God Himself. This is a temptation that people will acutely feel as they seek to have their spirits nurtured in the great outdoors.

## Contributors

Herold M. Adix Formerly director of Department of Church in Town and Country, Division of American Missions, The American Lutheran Church. Now pastor of Prince of Peace Lutheran Church, Seattle, Wash.

Harold Belgum Director of Family Life Education, Department of Parish Education, The American Lutheran Church, Minneapolis, Minn.

Richard R. Caemmerer Professor and dean of chapel, Concordia Seminary, The Lutheran Church – Missouri Synod, St. Louis, Mo.

William Duddelson Formerly associate director of the Citizens Committee for the Outdoor Recreation Resources Review Commission Report. Now with the Bureau of Outdoor Recreation, U. S. Department of the Interior, Washington, D. C.

Alfred L. Edwards Deputy assistant secretary, Office of the Secretary, U. S. Department of Agriculture, Washington, D. C.

George S. James Regional forester of the North Central Region, Forest Service, U. S. Department of Agriculture, Milwaukee, Wis.

Joseph F. Kaylor Assistant to the director, Bureau of Outdoor Recreation, U. S. Department of the Interior, Washington, D. C.

Beryl B. Maurer Parish Development, Board of American Missions, Lutheran Church in America, Chicago, Ill.

Karl F. Munson Formerly extension recreationist, Cooperative Extension Service, University of Illinois. Now program leader, Outdoor Recreation Education, Division of Resource Development and Public Affairs, Federal Extension Service, U. S. Department of Agriculture, Washington, D. C.

Ernest J. Nesius Vice-president, West Virginia Center for Appalachian Studies and Development, and director of the Cooperative Extension Service, West Virginia University, Morgantown, W. Va.

E. J. Niederfrank Rural sociologist, Division of Resource Development and Public Affairs, Federal Extension Service, U. S. Department of Agriculture, Washington, D. C.

Warren W. Ost Director of A Christian Ministry with People in Leisure-Recreation, Division of Christian Life and Mission, National Council of Churches of Christ, New York, N. Y.

Lloyd E. Partain Assistant to the administrator on recreation, Soil Conservation Service, U. S. Department of Agriculture, Washington, D. C.

Reuben J. Schmidt Assistant secretary of North American Missions, The Lutheran Church – Missouri Synod, St. Louis, Mo.

Glenn C. Stone Secretary of publications and editor of the *National Lutheran*, Division of Public Relations, National Lutheran Council, New York, N. Y.

*EDITORS*

E. W. Mueller Secretary for Church in Town and Country, Division of American Missions, National Lutheran Council, Chicago, Ill.

Giles C. Ekola Associate secretary for Church in Town and Country, Division of American Missions, National Lutheran Council, Chicago, Ill.

# Selected Bibliography


***Church in Mission***

Aho, Karl. *Portrait of the Church in an Economic Eclipse.* Minneapolis: Minnesota Council of Churches, 1964.

Barr, Browne. *Parish Back Talk.* Nashville: Abingdon Press, 1964.

Bridston, Keith R. *Mission Myth and Reality.* New York: Friendship Press, 1965.

Cox, Harvey. *The Secular City.* New York: Macmillan Co., 1965.

Davies, Alfred T., ed. *The Pulpit Speaks on Race.* Nashville: Abingdon Press, 1965.

DeVries, Charles. *Inside Rural America: A Lutheran View.* Chicago: National Lutheran Council, 1962.

Dillenberger, Jane. *Style and Content in Christian Art.* Nashville: Abingdon Press, 1965.

Ekola, Giles C. *On the Meaning of the Fourth Petition.* Chicago: National Lutheran Council, 1964.

Fisher, Wallace E. *From Tradition to Mission.* Nashville: Abingdon Press, 1965.

Forell, George W. *Faith Active in Love: An Investigation of the Principles Underlying Luther's Social Ethics.* Minneapolis: Augsburg Publishing House, 1960.

Gilkey, Langdon. *How the Church Can Minister to the World Without Losing Itself.* New York: Harper and Row, 1964.

Gullixson, Thaddeus F. *In the Face of the West Wind.* Minneapolis: Augsburg Publishing House, 1963.

Gustavson, Eric J. *God's Hand I See.* Rock Island, Ill.: Augustana Press, 1962.

Halvorson, Lawrence W., ed. *The Church in a Diverse Society.* Minneapolis: Augsburg Publishing House, 1964.

Halvorson, Loren E. *Exodus into the World.* Minneapolis: Augsburg Publishing House, 1966.

Kloetzli, Walter, and Arthur Hillman. *Urban Church Planning.* Philadelphia: Fortress Press, 1958.

Lutheran World Federation. *Messages of the Helsinki Assembly.* Minneapolis: Augsburg Publishing House, 1964.

Marty, Martin E., Paul R. Biegner, Roy Blumhorst, and Kenneth R. Young. *Death and Birth of the Parish,* ed. Martin E. Marty. St. Louis: Concordia Publishing House, 1964.

Matson, Theodore E. *Edge of the Edge.* New York: Friendship Press, 1961.

Mueller, E. W. *The Stewardship of the Countryside.* Chicago: National Lutheran Council, 1963.

Mueller, E. W., and Giles C. Ekola, eds. *The Silent Struggle for Mid-America.* Minneapolis: Augsburg Publishing House, 1963.

*New Thousands in Town and Country.* Chicago: National Lutheran Council, Division of American Missions, 1962.

Norden, Rudolph F. *The Christian Encounters the New Leisure.* St. Louis: Concordia Publishing House, 1965.

Todd, Pauline, and Floyd Todd. *Camping for Christian Youth.* New York: Harper & Row, 1964.

Van Buren, Paul M. *The Secular Meaning of the Gospel.* New York: Macmillan Co., 1963.

Weatherford, W. D., and D. C. Brewer. *Life and Religion in Southern Appalachia.* New York: Friendship Press, 1962.

Webber, George W. *The Congregation in Mission.* Nashville: Abingdon Press, 1964.

Wentz, Frederick K. *The Layman's Role Today.* Nashville: Abingdon Press, 1963.

Williams, Colin W. *What in the World?* New York: National Council of Churches, 1964.

———. *Where in the World?* New York: National Council of Churches, 1963.

**Conservation and Resources**

Bates, Marston. *The Forest and the Sea.* New York: New American Library of World Literature, 1960.

Borland, Hal. *Our Natural World.* Garden City, New York: Doubleday and Company, Inc., 1965.

Brookfield, H. C., and Paula Brown. *Struggle for Land.* London: Oxford University Press, 1963.

Carson, Rachel L. *Silent Spring.* Boston: Houghton Mifflin Co., 1962.

———. *The Sea Around Us.* Rev. ed. New York: Oxford University Press, 1961.

———. *Under the Sea-Wind: A Naturalist's Picture of Ocean Life.* New York: Oxford University Press, 1952.

Clawson, Marion. *Land for Americans.* Chicago: Rand McNally & Co., 1963.

———. *Land and Water for Recreation.* Chicago: Rand McNally & Co., 1963.

Davenport, Eugene. *Timberland Times.* Urbana: University of Illinois Press, 1950.

Douglas, William O. *A Wilderness Bill of Rights.* Boston: Little, Brown and Company, 1965.

Eifert, Virginia S. *Tall Trees and Far Horizons: Adventures and Discoveries of Early Botanists in America.* New York: Dodd, Mead & Co., 1965.

Griffin, Donald R. *Bird Migration.* Garden City, N. Y.: Doubleday & Co., 1964.

Krutch, Joseph W. *Grand Canyon: Today and All Its Yesterdays.* New York: William Sloan Associates, 1958.

Leopold, Aldo. *A Sand County Almanac.* New York: Oxford University Press, 1949.

McGuinness, C. L. *The Role of Ground Water in the National Water Situation.* Washington, D. C.: U. S. Department of the Interior, 1963.

Mandelker, Daniel R. *Green Belts and Urban Growth: English Town and Country Planning in Action.* Madison: University of Wisconsin Press, 1962.

Milne, Lorus Jr., and Margery Milne. *Water and Life.* New York: Atheneum, 1964.

Osborn, Fairfield. *Our Plundered Planet.* Boston: Little, Brown & Co., 1948.

Ottoson, Howard W., ed. *Land Use Policy and Problems in the United States.* Lincoln: University of Nebraska Press, 1963.

Smith, Stephen C., and Emery N. Castle, eds. *Economics and Public Policy in Water Resource Development.* Ames: Iowa State University Press, 1964.

Udall, Stewart L. *The Quiet Crisis.* New York: Holt, Rinehart & Winston, 1963.

Whyte, William H. *Cluster Development.* New York: American Conservation Association, 1964.

#### *Leisure and Recreation*

Anderson, Nels. *Work and Leisure.* New York: Free Press of Glencoe, 1962.

Berelson, Bernard, and Gary A. Steiner. *Human Behavior.* New York: Harcourt, Brace & World, 1964.

Brightbill, Charles K. *The Challenge of Leisure.* Englewood Cliffs, N. J.: Prentice-Hall, 1963.

Butler, George D. *Introduction to Community Recreation,* 3d ed. New York: McGraw-Hill Book Co., 1959.

Case, Stewart G. "Recreation and Cultural Arts," *A Time of Decision for People in the Great Plains.* Lincoln: University of Nebraska Center for Continuing Education, 1965.

*Challenge of the New Leisure.* Chicago: 327 South LaSalle Street, Room 228, American Country Life Association, 1965.

Charlesworth, James C., ed. *Leisure in America: Blessing or Curse?* Philadelphia: American Academy of Political & Social Science, 1964.

*County Parks and Recreation.* Washington and New York: National Association of Counties and National Recreation Association, 1964.

Galbraith, John K. *The Affluent Society.* Boston: Houghton Mifflin Co., 1958.

Green, Arnold W. *Recreation, Leisure, and Politics.* New York: McGraw-Hill Book Co., 1964.

Hepburn, Andrew. *Great Resorts of North America.* New York: Doubleday & Co., 1965.

Kaplan, Max. *Leisure in America: A Social Inquiry.* New York: John Wiley & Sons, 1960. Paper-bound, 1965.

Kerr, Walter. *The Decline of Pleasure.* New York: Simon & Schuster, 1962. Paper-bound, 1964.

Koestler, Arthur. *The Act of Creation.* New York: Macmillan Co. 1964.

Kreitlow, Burton W., E. W. Aiton, and A. P. Torrence. *Leadership for Action in Rural Communities.* Danville, Ill.: Interstate Publishing Co., 1960.

Larrabee, Eric, and Rolf B. Meyersohn, eds. *Mass Leisure.* Glencoe, Ill.: Free Press, 1958.

Michael, Donald N. *The Next Generation: The Prospects Ahead for the Youth of Today and Tomorrow.* New York: Random House, 1965.

Nash, Ruth Cowan, ed. *Rural Youth in a Changing Environment.* Washington, D. C.: National Committee for Children and Youth, 1965.

Nef, John U. *Cultural Foundations of Industrial Civilizations.* New York: Harper & Row, 1960.

Neumeyer, Martin H., and Esther S. Neumeyer. *Leisure and Recreation.* 3d ed. New York: Ronald Press Co., 1958.

*Outdoor Recreation for America.* Washington, D. C.: Outdoor Recreation Resources Review Commission, U. S. Government Printing Office, 1962.

*Parks for America.* Washington, D. C.: U. S. Department of the Interior, National Park Service, 1964.

*Purposeful Recreation for Personal Growth in Country Life.* Chicago: American Country Life Association, 1964.

Raymore, Henry B., and H. Stuart Ortloff. *It's Your Community! A Guide to Civic Development and Beautification.* New York: M. Barrows & Co., 1965.

*Report of the Commission on the Humanities.* New York: American Council of Learned Societies, 1964.

Sanders, Irwin. *Making Good Communities Better.* Lexington: University of Kentucky Press, 1953.

Slavson, Samuel R. *Recreation and the Total Personality.* New York: Association Press, 1946.

Smigel, Erwin O., ed. *Work and Leisure: A Contemporary Social Problem.* New Haven: College and University Press, 1963.

Smith, Claudus, L. E. Partain, and James Champlin. *Rural Recreation for Profit.* Danville, Ill.: Interstate Printers and Publishers, 1966.

Stefferud, Alfred. *A Place to Live.* The Yearbook of Agriculture 1963. Washington, D. C.: U. S. Government Printing Office, 1963.

Taylor, M. Lee, and Arthur R. Jones, Jr. *Rural Life and Urbanized Society.* New York: Oxford University Press, 1964.

Wildavsky, Aaron. *Leadership in a Small Town.* Totowa, N. J.: Bedminster Press, 1964.

#### *Prose and Poetry*

Berry, Ruth Muirhead. *To Enjoy God.* Philadelphia: Fortress Press, 1956.

Borland, Hal G. *Countryman: A Summary of Belief.* Philadelphia: J. B. Lippincott Co., 1965.

Brokering, Herbert F. *In the Rustling Grass,* with photographs by Sister Noemi. Minneapolis: Augsburg Publishing House, 1964.

Gaddis, Thomas E. *Birdman of Alcatraz.* New York: New American Library of World Literature, 1955.

Mason, Philip P., ed. *Schoolcraft's Expedition to Lake Itasca: the Discovery of the Source of the Mississippi.* East Lansing: Michigan State University Press, 1958.

Lewis, Meriwether, and William Clark. *Selections,* ed. John Bakeless. *The Journals of Lewis and Clark:* New York: New American Library of World Literature, 1964.

Moody, Ralph. *The Old Trails West.* New York: Thomas Y. Crowell Co., 1963.

Nelson, Bruce. *Land of the Dacotahs.* Minneapolis: University of Minnesota Press, 1946. Paper-bound, Lincoln: University of Nebraska Press, 1964.

Olson, Sigurd F. *Listening Point.* New York: Alfred A. Knopf, 1958.

———. *Runes of the North.* New York: Alfred A. Knopf, 1963.

———. *The Lonely Land.* New York: Alfred A. Knopf, 1961.

———. *The Singing Wilderness.* New York: Alfred A. Knopf, 1956.

Parkman, Francis. *The Oregon Trail.* New York: New American Library of World Literature, 1950.

Pease, Dorothy Wells. *Inspiration Under the Sky: Poems, Prayers, Scripture.* Nashville: Abingdon Press, 1963.

Richter, Conrad. *The Waters of Kronos.* New York: Alfred A. Knopf, 1960.

Sandburg, Carl. *Harvest Poems.* New York: Harcourt, Brace & World, 1960.

Sandoz, Mari. *Love Song to the Plains.* New York: Harper & Row, 1961.

Teale, Edwin Way. *The Wilderness World of John Muir.* Boston: Houghton Mifflin Co., 1954.

Thompson, Dorothy. *The Courage to Be Happy.* Boston: Houghton Mifflin Co., 1957.

Thoreau, Henry David. *The Maine Woods.* New Haven, Conn.: College and University Press, 1965.

Wellman, Paul I. *Portage Bay.* Garden City, N. Y.: Doubleday & Co., 1957.

### *Theology*

Baillie, John. *The Sense of the Presence of God.* New York: Charles Scribner's Sons, 1962.

Bertram, Robert W., ed. *Theology in the Life of the Church.* Philadelphia: Fortress Press, 1963.

Carlson, Edgar M. *The Church and the Public Conscience.* Philadelphia: Fortress Press, 1956.

———. *The Classic Christian Faith.* Rock Island, Ill.: Augustana Press, 1959.

Danker, William J. *Two Worlds or None.* St. Louis: Concordia Publishing House, 1964.

Elert, Werner. *The Christian Ethos,* trans. Carl S. Schindler. Philadelphia: Fortress Press, 1957.

Gilkey, Langdon. *Maker of Heaven and Earth: A Study of the Christian Doctrine of Creation.* New York: Doubleday & Co., 1959.

Hefner, Philip J., editor. *The Scope of Grace.* Philadelphia: Fortress Press, 1964.

Hong, Howard. *This World and the Church.* Minneapolis: Augsburg Publishing House, 1955.

Lee, Robert. *Religion and Leisure in America.* Nashville: Abingdon Press, 1964.

Newbigin, Lesslie. *Trinitarian Faith and Today's Mission.* Richmond, Va.: John Knox Press, 1964.

Niebuhr, H. Richard. *Christ and Culture.* New York: Harper & Row, 1951.

Pelikan, Jaroslav. *Fools for Christ.* Philadelphia: Fortress Press, 1955.

———. *Obedient Rebels.* New York: Harper & Row, 1964.

———. *The Light of the World.* New York: Harper & Row, 1962.

Phillips, J. B. *God Our Contemporary.* New York: Macmillan Co., 1960.

Pieper, Josef. *Leisure: The Basis of Culture.* New York: Pantheon Books, 1963.

Siirala, Aarne. *The Voice of Illness.* Philadelphia: Fortress Press, 1964.

Sittler, Joseph A. *The Care of the Earth and Other University Sermons.* Philadelphia: Fortress Press, 1964.

———. *The Ecology of Faith.* Philadelphia: Fortress Press, 1961.

Thielicke, Helmut. *Between God and Satan,* trans. Charles C. Barber. Grand Rapids: Wm. B. Eerdmans Publishing Co., 1959.

———. *Man in God's World,* trans. and ed. John W. Doberstein. New York: Harper & Row, 1963.

Thurneysen, Eduard. *A Theology of Pastoral Care,* trans. Jack A. Worthington et al. Richmond: John Knox Press, 1962.

Van der Ziel, Aldert. *Genesis and Scientific Inquiry.* Minneapolis: T. S. Denison & Co., 1965.

Vicedom, Georg F. *The Mission of God: An Introduction to a Theology of Missions,* trans. Gilbert A. Thiele and Dennis Hilgendorf. St. Louis: Concordia Publishing House, 1965.

### *Selected Booklets and Pamphlets*

*A Critical Index of Films and Filmstrips in Conservation.* The Audio-Visual Center of the Conservation Foundation, 30 East 40th St., New York, N. Y. 10003, 1965.

*A Guide to Books on Recreation.* National Recreation Association, 8 West 8th St., New York, N. Y. 10011.

*Accelerating Rural Outdoor Recreation on Public and Private Lands.* U. S. Department of Agriculture.

*American Community Development, Preliminary Reports by the Directors of Projects in Four Cities and a State.* Ford Foundation, Office of Reports, 477 Madison Ave., New York, N. Y. 10022, March 1964.

*American Indian Calendar.* U. S. Department of the Interior. Bureau of Indian Affairs.

*Answers to Questions About the American Indians.* U. S. Department of the Interior, Bureau of Indian Affairs, 1964.

*Action for Outdoor Recreation for America.* Citizens Committee for the ORRRC Report, 1001 Connecticut Ave., Washington, D. C., 1964.

*Conservation Education.* PA 529, U. S. Department of Agriculture, Forest Service, 1962.

*County Action for Outdoor Recreation.* Published by the National Association of Counties, 1001 Connecticut Ave., Washington, D. C. 20036, in cooperation with the Citizens Committee for the ORRRC Report (of the same address).

*Directory, Sources of Assistance in Recreation.* Extension Bulletin 481, Recreation and Tourism Series, Cooperative Extension Service, Michigan State University, East Lansing, January 1965.

*Federal Focal Point in Outdoor Recreation.* U. S. Department of the Interior, Bureau of Outdoor Recreation, 1964.

*Forest Recreation for Profit.* Agriculture Info. Bulletin No. 265, U. S. Department of Agriculture, Forest Service, August 1962.

*Income Opportunities for Rural Families from Outdoor Recreation Enterprises.* Agriculture Economic Report No. 68, U. S. Department of Agriculture, Economic Research Service, March 1965.

*Indian Land Areas.* U. S. Department of the Interior, Bureau of Indian Affairs.

*In Pursuit of Greatness: The President's Message on Natural Beauty.* Published and distributed by the UAW Recreation Department, 8000 East Jefferson St., Detroit, Mich. 48214, 1965.

*Land and Water Resources: A Policy Guide.* U. S. Department of Agriculture, 1962.

*Loans to Family Farmers for Recreation Enterprises.* PA 563, U. S. Department of Agriculture, Farmers Home Administration, June 1963.

*Markets Unlimited, Outdoor Recreation — A Major Produce of American Farms.* U. S. Department of Agriculture, Office of the Secretary, March 1962.

*National-Forest Vacations.* U. S. Department of Agriculture, Forest Service, July 1960.

*Population Bulletin.* "Outdoor Recreation Threatened by Excess Procreation," Population Reference Bureau, Inc., 1755 Massachusetts Ave. N. W., Washington, D. C. 20036, June 1964.

*Quest for Quality.* Conservation Yearbook. U. S. Department of the Interior, Bureau of Outdoor Recreation, Division of Recreation Information, 1965.

*Recreation and Tourism Development Through Federal Programs.* U. S. Department of Commerce, Area Redevelopment Administration, February 1965.

*Resources in the Northern Great Lakes Region: A Digest.* U. S. Department of Agriculture Task Force Report, 1963.

*Recreation, Civil Works Projects.* Department of the Army, Corps of Engineers, 1963.

*Recreation for Your Community.* National Recreation Association, 8 West 8th St., New York, N. Y. 10011.

*Rural Recreation Enterprises for Profit.* Agriculture Info. Bulletin No. 277, U. S. Department of Agriculture, October 1963.

*Rural Recreation: New Opportunities on Private Land.* Miscellaneous Publication No. 930, U. S. Department of Agriculture, June 1963.

*Soil and Water Conservation Needs – A National Inventory.* Misc. Publication No. 971, U. S. Department of Agriculture, prepared by the Conservation Needs of Inventory Committee, 1965.

*Sylvania.* Published by the School of Natural Resources, The University of Michigan, Ann Arbor, with the cooperation of the Forest Service, U. S. Department of Agriculture, March 1965.

*The American Outdoors: Management for Beauty and Use.* Misc. Publication No. 1000, U. S. Department of Agriculture, Forest Service, May 1965.

*Traditional Values in American Life.* Prepared for the United States National Commission for UNESCO by Ralph Henry Gabriel, Washington, D. C., 1960.

*Vacation Directory of Farms and Ranches: Inns, Lodges, Country-Homes East to West.* Farm Vacations and Holidays, 500 Fifth Ave., New York, N. Y.

*Vacationing with Indians: a Guide to Campgrounds and Tourist Attractions on Indian Reservations.* U. S. Department of the Interior, Bureau of Indian Affairs, 1965.

*Wild Rivers.* A joint report of the U. S. Departments of Agriculture and of the Interior, May 1965.

*Wilderness: The National Forests . . . America's Playgrounds.* PA 459, U. S. Department of Agriculture, Forest Service, August 1963.

*Working Drawings of Basic Facilities for Campground Development.* Agriculture Info. Bulletin No. 264, U. S. Department of Agriculture, Forest Service, August 1962.

Princeton Theological Seminary Libraries
1 1012 01235 3456

DATE DUE

APR 2 0 1992

GAYLORD PRINTED IN U.S.A.